# the Chaplain

**The Military Chaplaincy: One Calling, Two Roles**
By Jack S. Boozer

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**The Shape and Sound of the Holy**
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By Richard B. Cheatham

**NOVEMBER-DECEMBER 1970**

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A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES, VETERANS ADMINISTRATION AND CIVIL AIR PATROL

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**Back Cover: Alaskan Command Chaplain, COL, Meredith P. Smith assists Site Chaplain, MAJ, Martin A. McEntarfer at Fort Yukon. The men here maintain a dozen dogs as part of the Alaskan Air Command. (U.S. Army Photo).**

**NOTE: Chaplains on active duty and other writers whose materials appear in this magazine present their personal views in respect to the subject being treated. Unless otherwise stated, these views do not necessarily represent the official position of the General Commission or of any governmental or private agency to which the writer may be related.**

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# Editor's Notes

## IMPROVING THE CHAPLAINCY

THE present U. S. military chaplaincy, like all such human arrangements, ought always to be open to improvement in both structure and program. Today's chaplaincy has evolved from simpler patterns and is seldom without both friends and foes who wish to see it further substantially changed.

Perhaps for dispassionate and balanced consideration one should not attempt to evaluate the proposals which appear to be designed primarily to put down the military per se or which seem to lack a clear interest in the minimum requirements of an effective ministry in the military context.

No doubt there are a few chaplains who could be reasonably effective no matter how inadequate the provisions might be for their ministry. But, this is precisely the poor history out of which the present regulated and accredited chaplaincy has arisen. No one who knows that history would want the chaplaincy to repeat it. Thousands of concerned laymen and ministers returned from both World War I and World War II saying, "This ministry to service personnel is too important to be permitted to operate without protective standards and enabling regulations. The effective presence of chaplains cannot rest solely on the strong personal interest and goodwill of individual line officers."

Among the thousands of clergymen who have served as chaplains, obviously there have been some who have strayed from their primary role as pastors to service personnel. However, the mature chaplain knows that basically he serves people not the institutional aims and needs of the military. He knows that his role is not to be mascot, cheerleader, shaman, chauvinist, jingoist, or even commissar of religion. While he has every individual citizen's right to support or to disagree with national political goals, as a chaplain he represents a universal faith and speaks in the name of a God who is concerned with all people on every side of all the divisions among human beings.

The current interest in modifications or alternatives to the present chaplaincy system, if it is to be relevant and productive, must keep in mind the true history and the basic character of the American chaplaincy.

# THOUGHTS ON GOD

The modern man has a God-shaped blank in his consciousness.

—Julian Huxley

In concrete fact religion—faith—is man's response to God; for God was the first to speak . . . .

—Fr. Edward Shillebeeckx, O.P

Do you need proof of God? Does one need a torch to see the sun?

—Oriental Wisdom

Where there is no God there is no man.

—Nicholas Berdyaev

It is terrible to watch a man who has the incomprehensible in his grasp, does not know what to do with it, and sits playing with a toy called God.

—Tolstoy

. . . if there is no God, everything is permitted.

—Ivan Karamazov

Viewed as primordial, he (God) is the unlimited conceptual realization of the absolute wealth of potentiality.

—Alfred North Whitehead

To worship God one ought not to have to turn one's imagination, emotions, words, and thinking backwards to the worldly forms of another age.

—Michael Novak

Ultimately, one does not find God until one is stripped of every rag and deprived of every support, and stands alone. In that final anguish, God becomes inevitable.

—D. R. Davies

**—A.R.A.**

# *The Military Chaplaincy: One Calling, Two Roles*

**By Jack S. Boozer**

IT WILL not be news to anybody that the role of the clergyman generally, and that of the clergyman as a chaplain in the military specifically, is under serious and increasing criticism if not attack There is considerable justification for the criticism, for the clergy in general has been coasting in the religious institution and special community, and has been either absent or indecisive in the high-risk struggles for human dignity and community since the early 1950s.

During these same years things have moved so rapidly outside the visible religious community that the church and the clergy have been almost bypassed by the forces of history without their quite realizing what has happened. Professor Sydney Ahlstrom of Yale has written about theology and ethics in the 1960s as follows:

> The decade of the 1960s was a time, in short, when the old grounds of national confidence, patriotic idealism, moral traditionalism, and even of historic Judeo-Christian theism, were awash .... The nation was confronting revolutionary circumstances whose effects were, in the nature of the case, irreversible.[1]

Religion which has had glorious days of creation and criticism in America has become a predominantly reactionary force. The religious communities seem to be embarrassed to proclaim the words and bring forth the fruit of peace. They also have been unable to recognize the disciples of their own God and their own teaching, disciples who in various ways offer graciousness, acceptance, love, healing, and hope to the anguished and broken human family. Some years ago Reinhold Niebuhr pointed to the alarming homogenization of Judeo-Christian

theism and the American Way of Life under the rubric, "Pious and Secular America." William A. Clebsch becomes more pointed in the late Sixties; his book bears the title, *From Sacred to Profane America: The Role of Religion in American History*.

These developments in the sixties are cited not to indicate the end of religious awareness, of the church or of the role of the clergy. Yet the religious communities are in difficulty and the absence of persons thirty or under from the churches is indication enough of that. It would be useless to damn the churches or the young. What is more important is to recognize efforts by the churches to reassess their function and to relate their convictions and their activities to the continuing hungers for genuine humanness among the young as well as the old, albeit under the drastically changed circumstances of today.

There are some signs of recovery, of new vitality, of "being where the decisive action is," of passion and compassion, in the civilian churches that are well known. What is not so well known is a movement in the military chaplaincy which has the possibility of moving in the same creative direction by dissolving the uneasy formal coalition between church and state in the office of the chaplain. At the same time, it is also possible that this development will clarify the two roles of the chaplain, that of a particular kind of officer to all persons in the military, and that of a minister, priest, or rabbi to a particular voluntary community of faith within the military.

The clergyman cannot remain in the military simply as a morale officer of the command or as a pastor to the persons of a particular faith. The continuing credibility of the position of chaplain depends upon the joint effort of the military chaplains and of the religious groups which ordain and sponsor them. Together they must work out a way in which the chaplains can be the champion of the conscience and dignity of the military person *as a man* (not, be it noted, the conscience and dignity of the man as a *military* person), and, at the same time, a pastor to a volunteer religious community.

This joint effort by the churches and the chaplains is made more urgent, in the army at least, by the extent to which the Character Guidance Program has failed. In far too many instances, chaplains performed in this Command Program (Character Guidance) as morale officers of the unit or as exponents of a "parochial" faith and morality to all the men of the unit. Peter Berger describes the problem when he speaks of a meeting in West Germany a few years ago attended by American military chaplains and German clergymen. One of the American chaplains presented a lecture on the "Chaplain in the American Armed Forces," placing much stress on the effectiveness of the Character Guidance Program in weaving religion, morality, and patriotism together. Remembering their recent past, the German clergy were nonplussed to the point of silence by this claim.

In an informal discussion following the lecture, Berger reports a question by a German clergyman as follows:

> "How does the function of the chaplain in the American Army differ from that of the politruk in the Soviet Army?" The import of the question did not immediately register with the American, because the question had to be translated and there had to be an explanation of the Russian term (politruks are Communist political officers attached to all units of the Soviet Army, their task being the political guidance and morale of the troops). When the meaning of the question became clear to the American and his colleagues there was a long painful silence.[2]

The solution to this problem does not come easily. Various simplifications are attractive but they do not really speak to the problem. One could abolish the chaplain's status as military officer. One could also dispense with the chaplaincy in all forms. Or one could retain the chaplaincy and abolish the command Character Guidance Program. It may be that the chaplaincy will need drastic changes over the next decade. At the moment, however, as a kind of outsider, I am impressed with the progress of a thorough revision of the Character Guidance Program in the Army, called Our Moral Heritage, and wish to speak about it. The program has the possibility of clarifying the identity of the chaplain and of creating two distinct roles for the chaplain, that of "secular teacher" in a command program on our moral heritage, and that of a convinced believer, a "religious leader," for those who voluntarily respond to his presence as priest, pastor, or rabbi.

The designation, "secular teacher," may suggest a compromise in one's calling. There may also be more effective ways to describe the role—simply "teacher," or "catalyst," or "humanizing agent." I prefer the word, "teacher," and the prefix, "secular," to indicate that the chaplain is in charge of a session of instruction devoted to understanding and recovering the moral idealism of America, and to do this without requiring another to be religious, or to be religious in a particular way. The moral questions are general ones which all of us face. Religious commitment is particular, and in a situation of religious pluralism, indeed, in any situation, religious faith is a voluntary matter, not that of a command program. The terms and the function may be threatening or they may be quite promising.

## I. The Role of Secular Teacher

A. *Threat and Promise of the Word, "Secular."*

It startled many of us in the United States to discover Bonhoffer's *Letters and Papers from Prison* a few years after World War II.

The story of Bonhoeffer was astounding enough in itself, that a pastor and a teacher of pastors should have come to the point of counseling violence and working with those who plotted to take Hitler's life, that he should have continued to exist without despair in one prison after another, that he should have been executed (to the grief of fellow inmates and guards alike), a few weeks before liberation, executed, yes, but with courage and, after praying, that he should say farewell to his friends: "This is the end—for me the beginning of life."

In addition to his living courage, however, there are those teasing, illuminating, compelling, if cryptic, letters and papers written in prison. He speaks of "religionless Christianity" and "worldly holiness," of the church's detachment from the area of man's primary and actual concerns.

> God would have us know that we must live as men who manage our lives without him. The God who is with us is the God who forsakes us (Mark 15:34). The God who lets us live in the world without the working hypothesis of God is the God before whom we stand continually. Before God and with God we live without God. God lets himself be pushed out of the world on to the cross. He is weak and powerless in the world and that is precisely the way, the only way, in which he is with us and helps us. Matt. 8:17 makes it quite clear that Christ helps us, not by virtue of his omnipotence, but by virtue of his weakness and suffering. [3]
>
> Here is the decisive difference between Christianity and all religions. Man's religiosity makes him look in his distress to the power of God in the world: God is the *deus ex machina*. The Bible directs man to God's powerlessness and suffering; only the suffering God can help. To that extent we may say that the development toward the world's coming of age outlined above, which has done away with a false conception of God, opens up a way of seeing the God of the Bible, who wins power and space in the world by his weakness. This will probably be the starting-point for our "secular interpretation."[4]

Although Harvey Cox popularized the idea in the United States with the book, *The Secular City*, nearly everyone who writes about secularization is influenced by the germinal thoughts of Bonhoeffer. He foresaw the time of the radical separation of church and state not only set forth in founding documents but actual in history, a time of the "powerlessness of God," that is, a time of God's submissive and suffering identification *with* man rather than a time of his triumphant power *over* man; the time, if you will, of the disestablishment of all religion. In such a time God-language will be expressed not primarily through speech, but through the actions of courage, unselfishness, and unpretentiousness, actions which expand the frontier of human possibilities, which give richness and depth to life. In that time men will speak of God through dignifying, liberating, and

redeeming human action or their speaking in words will be rejected by persons of moral sensitivity as just another hoax.

Yet with all this, to ask the chaplain to accept a "secular function" will appear to be a concession to the forces of blandness in contemporary life. What is suggested here is not that the chaplain cease to be an ordained person with a religious faith in which and by which his life is unified. The point has to do more with the forms, the roles, which the chaplain's presence will take. How can he be a particular kind of man to all persons without requiring his faith to be accepted by them? That is the crucial question. In attempting to answer it, I am suggesting a "secular presence" and a "religious presence" of the chaplain as a way of calling attention to the difference there is between what the chaplain is as an instructor in a Command Program and what he is as the leader of a confessing community which voluntarily seeks and responds to his leadership. To say that as an instructor in Our Moral Heritage, the chaplain's role is secular is to claim quite explicitly that what is at issue in the Command Program is what it means to be a man, an American, not what it means to be a Jew or a Christian.

I suggest that for men of faith to be secular, to be men, human beings, and as men to be Americans, is not a threat at all. On the contrary, this is the existence-sphere where the flesh and blood issues of justice and injustice, trust or despair, confidence or cynicism, freedom or bondage, fear or love, manipulation or confirmation, hope or hopelessness—this is the sphere where these issues arise and where all solutions to them are tested. Other persons know that our faith begins in fleshy, secular existence, and that only a genuine human being can be a man of faith, Jewish, Christian, or whatever. As Father Montcheuil has put it: "There is no such thing as a Christian superimposed on man, but instead a Christian deeply rooted in man."[5]

This means at least two things, that one does not have to be of any particular religious persuasion in order to be an authentic man, and that every religion is disestablished, which, in turn, means that nothing is valid for someone else just because it is valid for me. To put the issue differently, one may be an authentic man as a Jew or a Christian, but one does not have to be a Jew or a Christian to be an authentic man.[6] In the general affairs of men one's character is judged by his strength in the more important moral virtues, not by how his life might appear to God. Our history is all too full of instances in which God's will has been identified with our situations of privilege or of virtue, with the result that a "holy cause," a "holy morality," or a "holy institution" became strident and manipulative toward other persons. How must God have appeared to Isaac when God commanded Abraham to sacrifice the boy? How did he appear to the slave whose enslavement was claimed as commanded by God in his plan for the creation? How did he appear to the unbeliever or to the nonconformist who has been banished from the dance of life by

the majority in God's name?

A little reflection will enable us to remember that the rootage of man's agony and his ecstasy is in the stuff of his humanity, that both for the Jew and for the Christian, anyone who could, as Prophet or as Son, bear the good news of the Father must first be seen in the vitalities of the flesh, or human, historical existence. The deep human quest for fulfillment will not be answered by magic or a "potion" from another world. It will be answered only by one who in his own existence knows the depth of human distress but does not fall into despair. Only a *man* can be a Prophet or a Son who is relevant to our striving.

The other side of this particular issue has to do with the first amendment, with official and unofficial disestablishment. That issue came to a head in 1960 during the campaign of John F. Kennedy for the Presidency. The famous meeting took place in Houston in September, when Kennedy spoke to the accusation that his Roman Catholic faith and his loyalty to the Pope would compromise him as President of the United States.

> I believe in an America where the separation of church and state is absolute—where no Catholic prelate would tell the President (should he be Catholic) how to act, and no Protestant minister would tell his parishoners for whom to vote—where no church or church school is granted any public funds or political preference . . . an America that is officially neither Catholic, Protestant, nor Jewish—where no public official either requests or accepts instructions on public policy from . . . any ecclesiastical source . . . where there is no Catholic vote, no block voting of any kind . . . and where the religious liberty is so indivisible that an act against one church is treated as an act against all.[7]

This statement obviously does not answer all questions, but it does affirm quite clearly what the position of the government should be in a situation of religious pluralism. This does not mean that religion is to be regarded as unimportant or of no consequence. On the contrary, I hear these words claiming disestablishment because faith is so very important that public protestations of godliness and religiosity, government sponsorship of religion, tends to be "sounding brass" as over against a covenant between man and God which is more profound, more comprehensive, and more ultimate than is man's relation to the state.

For the chaplain to appear in a "secular" role, without any religious or military authority which make his views correct; for the chaplain to attempt in open honesty to communicate with and to another some meaning of human dignity and of citizenship in this nation—this, I suggest, is not a threat to a high calling but an opportunity of considerable preciousness.

B. *Threat and Promise of the Word, "Teacher"*

The person most responsible for the writing of the new materials of "Our Moral Heritage"[8] often refers to the role of the chaplain as "teacher" in the new program. Perhaps that word is not as offensive as the word, "secular." But note that when one speaks in this way, he is miles away from the usual military "applicatory method of instruction" and much closer to the sophisticated meaning of this word in higher education. He is not talking about education in which truth is possessed by the teacher and passed on to the student, not even the truth *about* America, but about the kind of education that elicits, calls forth, uncovers, engenders an activity on the part of the "student" which enables him to move on his own resources toward a more meaningful, creative, and valid alternative. As important as correct information is, the ultimate aim of this teaching is not more accurate information about a heritage, but a more intense and enlivening participation in a heritage. This program has to do with education, not training. Jacques Maritain has said that education is not animal training but a "human awakening." Robert Hutchins in *The Learning Society* reminds us that "the aim of education is manhood, not manpower." Hence "indoctrination is excluded, for it is merely the substitution of one slavery for another."

It is precisely at this point that the chaplain's participation in the Moral Heritage program seems to me to offer not a threat but again a peculiar privilege. Granted the immediate problems and desires of servicemen in any given situation, the chaplain has the opportunity through this program to relax these pressures for a spell, to unmask and to assist others to unmask so that the human existence of persons is allowed dominance, allowed expression, so that the human dignity present and possible in each man is honored. "Exercise Humanity" or "Project Human Dignity," let us call it.[9] Here nothing is true for me as a man because somebody says it's true. In the mystery of these moments of reflection about the meaning of *my being* and of *my relation* to other persons, I take responsibility for what is true and authoritative for me. As reluctant as we are to admit it, many of the limits of man's humanity are self-imposed by the limits of his own vision. Consequently, the increase of one's humanity is achieved by an extension and deepening of one's grasp of what *he is* and *may become* in relation to others.

I believe that the springs of patriotism, of appreciation of the United States, and of a desire to serve this nation in some constructive way, will flow afresh among most of America's youth when they of all races and stations find the ideals of opportunity, dignity, liberty, and justice to be actual in and for them. Is this a threat? Hardly! It is the daily stuff of the vocation of all Americans, not the exclusive "calling" of the soldier. For it is the vocation of every man to guard and extend this frontier of opportunity, dignity, freedom, and justice.

People will hardly become more patriotic under the admonition: "you should be more patriotic." But persons who participate in the dignity of citizenship in this land will, I believe, gladly protect it with life and fortune.

## II. The Role of Pastor, Priest, or Rabbi

The main purpose of this essay is to call attention to the possible meaning of the "Our Moral Heritage" program in the work of the chaplain. It has been assumed throughout that there will be a continuing and important "presence" of the chaplain to those who voluntarily associate themselves with his leadership as pastor, priest, or rabbi. There is no need to go into detail about this particular form of presence, but some things might be said in a summary way about a "religious" presence so that one might see how this is related to a "secular" presence.

1. The chaplain participates in an answer given in, with, and to the human struggle by the grace of God. As a man of faith he nurtures and becomes a part of the incarnation of a hope, a courage, a power, and a love which seeks the fulfillment, joy, and salvation of all man—but triumphing only in and through the freedom and dignity of everyman's conscience.

2. The ultimate quality of God's presence is that of peace and forgiveness. Paul speaks of the church as a body of reconciliation. Isaiah speaks of Israel's mission to bring light and salvation to the ends of the earth. The believer is a living witness to the ultimacy of God's peace. The difficulty of this vocation in the armed forces in no way changes the basic nature of the life of the believer.

3. The primary effect of God's action is to create a community of mankind in fulfillment of the creation. The religious community is an earnest of the unity and solidarity of mankind. Citizenship in a nation is secondary to this citizenship in the kingdom of God.

4. The justification for the pastor, priest, or rabbi within the military is to make available to persons in the military the insight, strength, and love characteristic of the particular religious traditions, to witness to the single ultimacy of the God-man relation. The specific meaning of the separation of church and state here is that the state acknowledges that it is not ultimate.

In summary then, the chaplain is the steward of the word of religion, of religious faith, within the particular environment of the military. He, like his civilian colleague, is constantly tempted to accommodate the word of religion to the surface interests of a "successful mission," to a power play for popularity or promotion, or, worst of all, to an uncritical praise of the righteousness of the United States.

Paul Tillich saw this issue clearly in the 1930s when he left the Germany of Hitler and came to the United States. He wrote of the

word of religion in 1942:

> If religion has no word for us in this time it would have no word at all worth listening to. And if religion had only the word everybody has —every newspaper, every radio, every speaker—if religion simply followed the general trend of public opinion, it would have no word at all worth listening to. If religion has only a little more enthusiasm, a little more certainty, a little more dignity to something that would be done anyhow, with or without religion, then religion would have no significance at all for the present situation or for any other situation. If religion ceased to be the spiritual sword, cutting through all human enthusiasms and certainties and dignities, judging them, transforming them, transcending them—then religion would be swallowed up by the general process of civilization and should disappear as soon as possible as a useless and disturbing nuisance.
>
> Religion has very often been nothing more than the superfluous consecration of some situation or action which was neither judged nor transformed by this consecration. Religion has consecrated the feudal order and its own participation in it without transcending it. Religion has consecrated nationalism without transforming it. Religion has consecrated democracy without judging it. Religion has consecrated war and the arms of war without using its spiritual arms against war. Religion has consecrated peace and the security of peace without disturbing this security with its spiritual threat. Religion has consecrated the bourgeois ideal of family and property without judging it and has consecrated systems of exploitation of men by men without transcending them; on the contrary, it has used them for its own benefit.[10]

## Conclusion

Perhaps the identity crisis of the military chaplain is caused, in part, by his being torn between being an officer on the special staff of the commander and an ordained servant of the word of God to a voluntary religious community. In such a situation, the chaplain's double role becomes confused. His presence as champion of the human dignity of all men is compromised under the command pressures to do what looks good to the rating officer. His presence as servant of the word of God to a voluntary faith-community is compromised by his consecrating the military, democracy, or the nation without judging, transforming, or transcending them.

The future of the chaplaincy in the armed forces depends very much upon the discovery of a form of "presence" of the chaplain which will enable him to encourage the full human dignity and responsibility of all persons in a military unit, and to represent the full dimension of the confidences and aspirations (which he knows in faith) to that part of the military community which voluntarily responds to his leadership. To put it another way, there is an honest future for the chaplaincy only if one's calling as "humanizing agent" is not manipulated by the command, and if one's ordination within a voluntary faith

group is resonant to the deepest "cares" of that faith group, which faith group, in turn, does not manipulate the military command.

There is an extremely promising development in the army toward what it means to be a man, an American, a Christian or Jew, a priest, clergyman, or rabbi—and all of these in the armed forces. This development has begun in the drastic revision of the form and content of character guidance instruction under the rubric, "Our Moral Heritage." Where the new development will end is not now known.

I hope that the program is eminently successful, for it seems to offer a function for the chaplain clearly between the unacceptable roles of either a morale officer or a provincial pastor. In this new conception of one calling and two roles, that of teacher and that of priest, pastor, or rabbi, I see the justification of the joy of the chaplain as a man of peace, of encouragement, of sensitivity to the human essence, of faith and perspective, of hope and love; indeed, as a servant of the righteousness and grace of God to men in dangerous and difficult situations.

This kind of presence is, as Tillich pointed out, not the nature of the usual words and acts of men; but the particular calling of the chaplain is to keep alive an unusual possibility, that, finally, we shall be true to our better selves, and that even in the military, He shall be our God, and we will be his people. END

## FOOTNOTES

1. Ahlstrom, Sydney, "The Radical Turn in Theology and Ethics: Why It Occurred in the 1960's" in *The Annals* of the American Academy of Political and Social Science, January, 1970, p. 3.

2. Berger, Peter, *The Precarious Vision.* pp. 202-203.

3. Bonhoeffer, D., *Letters and Papers from Prison,* p. 188. Macmillan Paperback, revised and enlarged edition, 1967.

4. *Ibid.*, p. 188.

5. "The Ideal of Christian Humanism" in Caponigri (ed.), *Modern Catholic Thinkers,* Harper Torchbook, Vol. I, p. 100.

6. There is a more detailed development of this point in *Faith To Act* by Jack Boozer and William A. Beardslee, New York: Abingdon Press, 1967.

7. Quoted by Eugene Bianchi in *Pope John XXIII and American Protestants,* p. 107.

8. Chaplain (LTC) Benjamin Smith, United States Army Chaplain Board, June 1970.

9. I am convinced that there is an increasing "dignity starvation" in American culture generally and particularly among persons in the military. This problem is so basic to human integrity that no question about morality, patriotism, meaningfulness, or fulfillment can be faced except in relation to the dignity of each human life.

10. Paul Tillich, *The Protestant Era,* p. 185, Phoenix Book Edition.

## AN INCREASE IN THE LINK

1 November 1970

Dear Chaplain Colleagues:

Bulk subscriptions to the LINK must be increased five cents per copy as of January 1, 1970.

Inflation of costs has been crowding and squeezing our resources for several years. Now it becomes necessary to adjust if we are to continue publishing the LINK as a valuable tool for chaplains in reaching service personnel and their families.

Your continued support, suggestions and encouragement are necessary to the effectiveness of our united ministry. God's best to you and all your colleagues in the important work you are doing.

Cordially,

Ray

A. RAY APPELQUIST
EXECUTIVE SECRETARY

# Army Chaplains at Fort Huachuca, Arizona

**By Jean Daugherty**

FROM the time of Geronimo and the frontier west to the present day, U. S. Army chaplains have played a vital role at historic Fort Huachuca, Arizona.

The first chaplain assigned to this isolated post was Captain David Wills who came here in 1884 as Post Chaplain, seven years after Camp Huachuca was founded.

The last of fifty frontier Army forts in Arizona still in active use, Fort Huachuca is located twelve air miles from the Mexican border and seventy miles southeast of Tucson.

As they rode out from Fort Grant and Fort Lowell, Arizona Territory, elements of the 6th Cavalry first established Camp Huachuca on March 3, 1877. The primary mission of the soldiers was to protect the early settlers of southern Arizona from hostile and renegade Apaches.

Located at the base of the Huachuca (meaning "Thunder" in Indian translation) Mountains, the camp had a good water supply, tactical entry from the north, and the protection of the mountains. It commanded a magnificent view of the San Pedro Valley.

The early troops found the air was sharp and clear. At an elevation of nearly 5,000 feet the fort was an ideal site during the Indian War period as an important link in the heliograph (mirror signaling) network. Today the same natural advantages exist at Fort Huachuca, now the headquarters of the worldwide U. S. Army Strategic Communication Command (STRATCOM).

The area surrounding the fort is rich in history. During the same year of its founding, prospector Ed Schieffelin came in with the cavalry. Since he could not search for silver while riding with the troops, he left their protection and went off to prospect alone. The troopers warned him

**Fort Huachuca with the Huachuca Mountains in the background as it looked in 1886. The hospital, completed in 1885, is in the central foreground with officers' quarters and troop barracks in the rear. Shown also are the cavalry stables.**

that "all he would find by himself would be his tombstone." So Schieffelin whimsically named his first claim "Tombstone" and the "town too tough to die" still prospers thirty miles northeast of the fort.

On the other side of the Mule Mountains from Tombstone, Jack Dunn, a Cavalry scout, located water for his horses and a copper claim at the same time. The historic town of Bisbee grew from the fabulous mining claims found there. It is located thirty miles southeast of the fort.

AMONG those greeting the first chaplain on his arrival at Fort Huachuca was Tom Jeffords, known as the "blood brother" of the Apache Chief Cochise. Jeffords was postmaster at the fort from 1880 to 1884.

During these turbulent times, Chaplain Wills ministered to the needs of the cavalry soldiers, giving religious comfort and helping them endure the rigors of Army life on the frontier. Chaplain Wills retired in 1886.

The final campaign was waged against Geronimo during this period. Captain (later General) W. H. Lawton and Leonard Wood (then Contract Surgeon assigned to the fort who later became Governor General of the Philippines) persuaded Geronimo to come to Skeleton Canyon near Douglas, Arizona (on the border). Geronimo surrendered there on September 3, 1886.

Thus the major frontier Indian

**These were three of the Apache Scouts who served the U. S. Army Cavalry at Fort Huachuca, Arizona.**

problems came to an end the same year that the first Fort Huachuca chaplain retired. In this period Catholic and Episcopal services were also provided to the post by the Catholic churches at Benson and Tombstone and by St. Paul's Episcopal Church at Tombstone. Reverend Endicott Peabody, who founded that church in 1882, and later Groton School for Boys in Massachusetts, visited the post frequently. St. Paul's Episcopal Church, the oldest Protestant church in Arizona, still holds regular services and is open to visitors daily.

Fort Huachuca was without a chaplain until May, 1889, when Chaplain (Major) Winfield Scott arrived to serve in the dual capacity of Post Chaplain and the head of the fort school system.

Chaplain Scott had already established himself in history before his assignment here. In his early years the Michigan native left his church pastorate in New York to command the 126th National Guard Volunteers in the Civil War. After recovering from severe wounds he accepted the ministry of a church in Fort Leavenworth, Kansas. While there he organized the First Baptist Church in a community later named for him: Winfield, Kansas. He then served pastorates in Colorado and California before becoming a chaplain in the U. S. Army.

In poor health Chaplain Scott retired from Fort Huachuca and Army life in 1893 to live on his 320-acre ranch east of Phoenix. Soon he was back at work, building a church and serving on the school

board. The community that grew up in this area was eventually named Scottsdale, the second city to bear Winfield Scott's name.

Chaplain Scott also spent some time in 1902 in Douglas and Naco on the Mexican border, organizing and starting the building of two churches. The following year he was named Chaplain in Chief of the Grand Army of the Republic during their annual encampment of 1903 held in San Francisco.

ANOTHER chaplain played a prominent role in Fort Huachuca's history. Chaplain (Colonel) Louis A. Carter, a Negro, was chaplain to troops stationed here and at Douglas and Nogales from 1913 to 1915, 1921 through 1931 and again from 1935 to 1940.

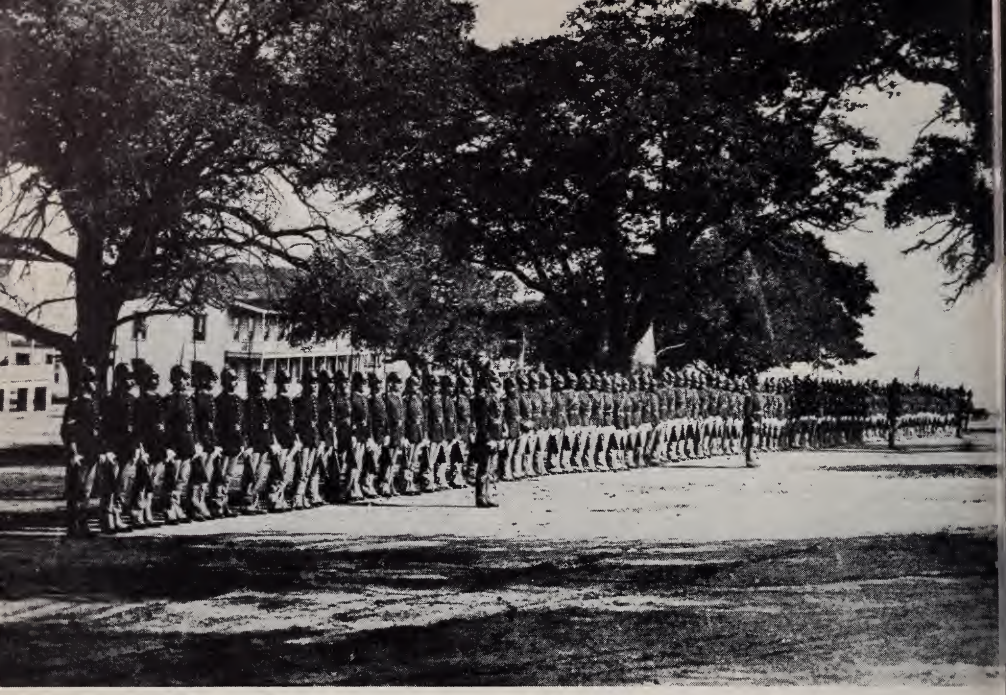
Louis Carter of Auburn, Alabama, was ordained a minister in 1899, attended Tuskegee Institute, Selma University, and Virginia Union University, graduating in 1904. He was granted honorary degrees of Doctor of Divinity from Guadalupe College, Texas, in 1907 and Western University, Kansas, in 1926.

In his thirty years as a military chaplain he served with the 24th Infantry at Sackett Harbor, N.Y.: the 10th Cavalry at Fort Ethan Allen, Vermont, and Fort Huachuca; the 9th Cavalry at Camp Harry J. Jones, Douglas, Arizona, and Camp Stotsenburg, Philippines; and the 25th Infantry at Camp Stephen D. Little, Nogales, Arizona, and Fort Huachuca.

Chaplain Carter passed away in Tucson in 1940 and was buried in the Fort Huachuca cemetery. The entire 25th Infantry attended his funeral and formed a procession to the cemetery.

To honor Chaplain Carter's devoted service to the fort, Carter Street on the post was named after him. He was deeply loved by both

**The last of the Apache Scouts (as a unit) in 1937 photographed in their colorful dress. A lieutenant from the fort and an Indian child are in the center of the group.**



**The I, H, and L Companies of the First Infantry Division line up for inspection in 1884. They were stationed there to protect the settlers of the area. Buildings are still in use today.**

the officers and men he served.

Also listed in fort historical records is the name of Chaplain (Captain) James Francis Houlihan, who served as chaplain of the 5th Cavalry, coming to the post in October, 1913. Father Houlihan was revered by his men for his charitable activities. He gathered tobacco from them to distribute to the soldiers in the hospital and guardhouse.

During his chaplaincy he collected $5,000 from the troops through voluntary contributions to erect the first post theater. The building was later constructed on Huachuca Creek across from the present Colonel Young school.

Chaplain Houlihan never got to see his theater for the 5th Cavalry moved out in December, 1915. The building was used for many years, and later was named Carnahan Hall. All that remains of the structure today is a portion of the sidewalk.

ANOTHER exciting period followed in 1916 when the 10th Cavalry from Fort Huachuca, as part of the well-known Pershing Punitive Expedition, sought out Pancho Villa. The Fort Huachuca soldiers then patrolled the Mexican border until 1929 when the cavalry

days were over.

During World War II the fort was used to train infantry divisions. Later, in 1947, it was turned over to the state of Arizona and used as a wildlife preserve. A herd of buffalo roamed the old post. In 1951 during the Korean War the post was reopened and closed again in 1953.

The U. S. Army Electronic Proving Ground Headquarters were located here in 1954 and in 1967 the fort became the headquarters of STRATCOM when the command was moved here from Washington, D.C.

Through the years the number of chaplains assigned to the post has increased steadily. Three chapels are located here, and daily and weekly services are currently conducted by ten chaplains. Many of the military, especially those living off post, are active in local congregations of all denominations.

The present Chief of Chaplains of the U. S. Army, Major General Francis L. Sampson, has said, "The vital words in a chaplain's vocabulary are not — politics, strategy or tactics — but sharing, serving and sustaining. Our primary purpose is . . . to support men and women who have left home, comforts, and private dreams in answer to the call of the country they call their own."

As the years have passed into history at this old Army post, the chaplains have carried out their assigned mission in the highest tradition of the Chaplain Branch.

From ministering to the needs of the cavalry troopers to providing spiritual guidance for the highly skilled and technically proficient men and women in today's modern army, the U. S. Army chaplains at Fort Huachuca have always been equal to their task.

END

## AT YOUR SERVICE

**Two new Christmas drama playkits are now available for use this Christmas by the Contemporary Drama Service of Downers Grove, Ill.**

**"Why Me" is a reverent re-telling of the nativity story by Anna Louise Arnott. It may be staged in the chancel with modern dress presentation. Beginning with a dialogue between Luke and a modern author, the author of today tells the story in everyday talk between the innkeeper and his wife. Each person who had to play a role in the birth of Christ asked, "Why Me"—"Why must I do this thing of difficulty?" It is a memorable interpretation of a story many times told. Thirteen persons can participate and it is suitable for teen-agers or adults.**

**"What Price Christmas" is a playlet about the materialism of Christmas and the gift giving busy-ness that has replaced worship and awareness of the true Christmas story.**

**For further details write: Contemporary Drama Service, Box 457, Downers Grove, Illinois. 60515.**

# The Shape and Sound of the Holy

**By G. Curtis Jones**

DURING a pastoral visit with one of our aged saints, senile and bedfast, I inquired as to how she was feeling. Plaintively came the reply: "I am just fine. I'm dead."

Observing her frail body and pinched face, the thought struck me, she speaks for many and she is not too senile! Most of us are just fine, chasing and racing here and there, but dead to many realities of life.

We live in a carefully calibrated society where jobs and skills must mesh, schedules and commitments kept and terminated promptly. Whatever we grow accustomed to we cease to see—be it a person or thing. Thinking we understand it, we lose it. I remember once having lunch with a group of Americans in Singapore. The gentleman to my right was Justice William O. Douglas. During the course of conversation he remarked: "It is so difficult to understand what one sees here, isn't it?"

It is always difficult to understand what we hear and see. Most of us are so busy looking for what we want to see, listening for what we want to hear, that we miss the significance of reality. We are alive to certain stimuli but dead to others. We do not fully appreciate life's companion until he or she is gone. We devour the meal without really knowing what we eat, let alone what was involved in preparations.

This blindness, insensitivity, indifference to life about us is regrettable enough in daily routines. But it is even more deplorable when it comes to one's religion. When one loses the sense of the presence of God—wonder at the Holy, a sense of awe—he is lost and the very center of life begins to deteriorate. Then, like the sweet but confused little saint, we are fine, but dead!

The British Navy practices a unique command. Whenever there is disaster aboard ship "the still" is blown. This is a whistle which summons the crew to a moment of silence in time of crisis. Every man knows what it means: "Prepare to do the wise thing."

Advent is such an alert. To the Christian it signals Christ's coming into the world: a time to remember and repent, to review history and revive hope. With the approach of Christmas, the story of the Nativity of our Lord resounds with God's love and mighty voices from the past become hauntingly clear.

Throughout the course of the Old Testament one senses a quiver of the spirit, anxiety, faith, a belief that the holy would displace the vulgar; love dispel hate; and light overcome darkness.

THE year was 740 B. C. Isaiah, an aristocrat of Jerusalem, whose sheer force of personality, breadth of wisdom, adroitness of statesmanship marked him an extraordinary man. As a native he was familiar with the Holy City, its king and leaders. He also knew the strength of military powers that virtually surrounded his country. Isaiah was concerned. Because of his background, knowledge, and reputation he was able to communicate the urgency of Israel's plight. This dynamic prophet declared that God, not man, determines history. And true peace and genuine prosperity could only be achieved by doing the will of the Lord.

However, this prophet had grown discouraged in his ministry until on a given day he encountered God afresh. Isaiah had a spiritual experience which changed his already significant life. He declared, it was the year "King Uzziah died." It was the end of an epoch. The past was fading and the future was fuzzy. Doubtless crowds had left the temple and the prophet — whom some felt was attached to the temple — was virtually alone.

In pensive meditation the walls of the familiar place seemed to fall away and everything assumed giant proportions and brilliancy. As Isaiah watched and reflected on the ancient ceremony, rich in color and symbolism, suddenly the imagery came alive. The Seraphim — an order of angels, guardian of the throne — brought a coal from the altar and touched his lips. The agonizing man found himself in the presence of God. In these moments of haunting ecstasy, the Aristocrat felt his unworthiness and cried out: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!" (Isaiah 6:5).

Isaiah, you see — a noble man of his day — had lost the sound and shape of the Holy. This priest, familiar with ritual and high days of worship, had gone through the service like a blasé modern churchman, not really seeing nor feeling the meaning of it all until this unsettling vision. Then he realized he had been playing games; was an actor who practiced daily charades. Not only was he moved, frightened, but now ready to respond to the Holy.

At the conclusion of this mighty

experience Isaiah heard a voice asking, "Whom shall I send, and who will go for us?" With deep commitment the prophet answered, "Here I am! Send me."

The shape and sound of the Holy.

ISAIAH was not the first nor the last biblical personality, of course, to experience the Holy. One of the most dramatic examples is the one reported in 1 Samuel. Eli, judge and priest at Shiloh, well advanced in years, while asleep in his quarters in the temple, was aroused three times by young Samuel who had been placed under his tutelage. We read that the Lord called, "Samuel! Samuel!" He answered, "Here am I!" and ran to the old patriarch who said, "I did not call. Go lie down." The Lord called a second time and again Samuel arose and went to the bedside of his teacher only to be admonished to return to sleep. There appears in the record this interesting sentence: "Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him" (1 Samuel 3:7).

At the third interruption, Eli said to his companion: "Go, lie down; and if he calls you, you shall say, 'Speak, Lord, for thy servant hears.'" So Samuel went and lay down in his place (1 Samuel 3:9).

According to the story, the Lord came and stood by Samuel who was reminded of history and of his personal responsibility for the continuance of the remnant. The young man recognized the voice and was subsequently designated prophet of the Lord. Samuel experienced a presence and the presence was Holy. It was God!

ELIJAH was a wonderful man. Huge and shaggy, cleareyed and courageous, he would be quite at home on a college campus or a busy street in New York City, Haight-Ashbury, or San Francisco. However, the desert alone is likely to produce an Elijah. He was not contaminated by the soft ways of urban life. West of the Jordan, Baalism predominated. This idolatry worried Elijah. He moved in and out among the people like a perceptive detective. In fact, he was known as the "lone wolf" of the Lord. He came from nowhere one day to confront King Ahab and to foretell a drought. He won the battle of Baalism but was not satisfied. In fact, he was discouraged; enveloped in self-pity.

Frightened by threats of the king and queen, he ran away. While hiding in Horeb, he listened for pursuers. He heard the wind. But Jehovah was not in the wind. There was an earthquake. Jehovah was not in the earthquake. To his astonishment and fear he saw a fire. But Jehovah was not in the fire. Then in the stillness of the desert air, unbroken by falling stream, chirp of bird, tramp of beast, cry of man, came a whisper as of a breath, so small that it was almost like silence. Elijah recognized the moment. It was the sound of the Holy. God said to him: "What are you doing here, Elijah?" (1 Kings 19:9).

In escape, while running away, while wallowing in self-pity, Elijah?" encountered the Holy!

THESE moving experiences however, are hardly comparable to

those of Joseph and Mary, Elizabeth and Zachariah. This little band believed in the Presence, God. They were aware of the Holy. They refused to despair in a day of unbelievable darkness, political entanglements, and Roman rule. In fact, the only free man in the Mediterranean world was Caesar. Yet this precious cluster of people gathered twigs of promise from here and there, kindled a flame of faith around which they huddled in hope, light, and warmth.

Imagine, if you can, the visitation of Angel Gabriel, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end" (Luke 1:30-33).

After this exciting news, Mary hastened to visit her cousin, Elizabeth. Upon hearing her story, Elizabeth exclaimed, "Blessed are you among women, and blessed is the fruit of your womb!" (Luke 1:42).

Afterwards, Mary voiced one of the most beautiful utterances of all literature: "... My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name" (Luke 1:46-49).

The shape and sound of the Holy.

Each succeeding generation has borne witness to the Holy. Every Christian has at some moment in life experienced the mysterious and benefited from it. You will recall living through such a moment, I am quite sure.

Advent should remind us of the Holy amid the unholy, confusion and noise of our days. The season literally means the meeting of God and man in Jesus Christ. Whatever shape or sound of the experience, the reality is always the same — the shape and sound of love.

If the *Word* becomes contagious, it must be fleshed in love.

In one of his science-fictions, Ray Bradbury describes a scene in Independence, Missouri, sometime in the not too distant future. The general setting resembles a gathering of frontiersmen but instead of heading west, all are preparing to go into outer space. So the covered wagon is replaced by space craft. Among the passengers is a young girl trembling with fear and excitement, making ready for Mars where she will marry her fiancé already residing in that distant realm. Desiring a last minute confirmation of plans, she picks up the telephone and places a call for him. Electrical interference is such that she can hear only one word — love. But this was the right word and with its prompting she takes off to realms unknown.

Despite world conditions and personal concerns, with love resounding in our hearts and shaping our deeds, we can travel toward Christmas — in the light of hope — with confidence and gratitude.

END

## SCALE MODEL OF KING SOLOMON'S TEMPLE

One of the cherished memories of Expo 67 is the 440-square-foot Model Temple which Lazar and Susette Halberthal (a Rumanian couple now living in Canada) spent thirty years in researching and creating. It was shown in the Pavilion of Judaism from 1967 to 1969. This work of love authentically reproduces both the magnificent Temple and the life of the Jewish people. The Temple had been rebuilt by King Herod the Great, and was completely destroyed by the Romans in A.D. 70, with only a small part of one wall (the wailing wall) remaining today.

For those who might like to increase their understanding of biblical times, a colored reproduction suitable for framing or five colored slides may be purchased for $2.50 plus 25 cents mailing charge each from

Mr. Lazar Halberthal
5344 MacDonald Avenue
Montreal 254, Quebec, Canada

Both come with diagrams and pertinent information.

The Model Temple is a very popular exhibit to Jewish and Christian groups, universities, museums. If you would be interested in exhibiting the model, please contact the Halberthals at the above address.

# A Weekend with the Military

**By Donald L. Deffner**

**. . . I was struck by the warmth, the discipline, the love and loyalty in military families . . .**

THE checklist in my bag was tallied out for the trip, my classes at the Sem were done, and I was saying goodby to my family at the front door for another weekend out of town. A kiss from my wife and the girls and I was off—down to the cab, ready to head for the airport . . .

The cabbie had thick glasses, and a lot of griping conversation to share about how dismal and hard his life was. I was momentarily struck by the "whole world at his fingertips" on his dashboard: the car radio, constantly chattering speaker from the cab headquarters, a thermos of coffee, cigarettes, a newspaper . . . . This was his squirrel cage of existence . . . .

Finally, the airport, and down to the gate. Other passengers rise quickly as the plane arrives. As I board the plane, a child cries . . . I sit next to a husky youth, a football player, but who has flown rarely. He wants to talk. Soon we are ready to take off . . . "This is the Captain . . . . The airport has just been closed." Heavy fog . . . I lean back . . . roll with it . . . . We do take off in thirty minutes.

It is a quick flight south, and suddenly out of the window I see a vague pattern of lights below. We are beyond the fog . . . this part of the country is clear . . . .

The chaplain meets the plane. Immediately he strikes you as a "great guy." He has a bit of a pleasant Southern drawl . . . . I find in mo-

ments that one can really communicate with him .... He is open, and easy to "be with" ....

He has also offered a ride to a WAF .... She is blonde, wide-eyed, about 19 ... has runs in her socks, four big suitcases ... is quiet but laughs heartily as I joke with her and the chaplain .... She is a Roman Catholic from South Bend, Indiana .... Quite a trim lass, terribly young, I think. I wonder silently what really moved her to enter the military service ....

This base has a surprisingly permanent look to it .... Solid, brick buildings remind one more of a college campus than the usual cold, prefab assortment of barracks. A host of images crowd in all at once: a sense of power and safety here ... but much sameness ... the closeness and the interdependence of the men working together ... but the dullness and drudgery of the work day after day ... the eternal coffee ... the same kind of BOQ I've seen so often ... the same military chapel, with the same dimensions ... the same uniforms ... but also the same friendliness and cheerful welcome one always gets from the chaplains, their commanders, the families and the single servicemen, who are evidently appreciative of the fact that I have left family and home to be with them ....

Perhaps I see some of these installations through rose-colored glasses. I am only a "visiting fireman" .... *I can leave!* — and they must stay to do the undramatic, routine-like tasks of keeping a huge military installation shining and ticking smoothly.

The poem under glass on a sergeant's desk comes very, very clearly to mind:

ODE TO MILITARY SERVICE

They've fed me and they've clothed me,
I've learned to shoot a gun,
I've learned what "force march" really means,
Gee, but it's a lot of fun.
I've learned to walk guard duty,
And to jump at the sergeant's shout,
But, you know, even though it's so much fun ..

I STILL WANT OUT!

But suddenly my musing stops. I am at the VOQ, say good night to the chaplain, and head for my bunk. ENTER THIS BUILDING WITH PRIDE — the words hit me in the face as I go through the doors to sign in ....

IN THE morning, it's an 8:00 A.M. breakfast with local clergy. I sense a great camaraderie between the chaplains and the town pastors. Their weekly group has been analyzing the theological significance of current literature: *Franny & Zooey, Tea and Sympathy,* Camus' *The Fall,* etc..... This is my area of interest too, and I have a great time with them.

At noon I address the PWOC — "Protestant Women of the Chapel" (or "of the Lunch," as one chaplain slipped it)! It's a good spread of tasty food .... I speak on "You — the Church," stressing the fact that the "church" is not mud and mortar, bricks and beams. (There's plenty of that around — the whole chapel is being rebuilt!) The church is *people. You* are the "church."

"And are you a griper, a groper, a grouper, or a gripper?" "Have you gripped the hand of Christ, or better yet, have you let *Him* grip your hand? ... For it is not *my* choos-

ing God, but *God* at work in me which makes me a member of the church." (Later, an NCOIC tells you: "Dr. Deffner, if you were around here long enough, you'd become a 'griper'!" And he laughs . . . )

A younger chaplain says, "What's new at the Seminary?" I laugh and say, well, the latest "in" word is "Problematics"—that's the art of asking the question in the right way! He wants help in knowing how he can best improve his ministry . . . . "I'm only out of the Sem 18 months, you know . . . . " He is a dedicated guy, you sense. He is a Northern Baptist German Conservative—the first one of *those* I've met! He is interested in the hospital chaplaincy, and also, whereas he didn't have much interest in religious education at the Sem, is now in full charge of it here, and wishes he'd gotten more training . . . .

In the afternoon, I visit one of the big hangars . . . . I see huge bombers, delta body, swept wing . . . . My guide is a quiet, imperturbable Lieutenant Colonel who flies a huge bomber at 50,000 feet at 1,250 mph . . . . "The fields below you just whip by," he says. I see the plane that flew from Los Angeles to New York and back again in 2 hours and 50 minutes . . . . The pilot is quite casual about it all . . . . He notes how the payload on these bombers is many times greater than the bombs dropped on Nagasaki or Hiroshima . . . .

The plane seats three men, very cramped . . . . There is a long, needle-like nose in the front . . . . "not even enough room for your feet," he says. I see wires running along inside the plane. I ask what it is . . . . "Oh, it's our clothesline," he says, "—to send little messages back and forth." Here in this 15 million dollar aircraft!—the primitive amidst all the technically fantastic!

There is a little time before the evening session . . . . It is late afternoon . . . . I wander over to the chapel . . . play the piano in the religious education building . . . . . A door bangs open, and a steaming hot covered dish comes into the room, followed by the smiling face of a chaplain's wife . . . . Tonight it's a dinner for the single servicemen at the chapel, with "Deffner for dessert." My topic is "A Common Sense Sex Code," using a pragmatic and humanistic rationale (complementing the biblical) for premarital chastity and marital fidelity.

One middle-aged man with his family came to the dinner. When he saw only the single airmen, he asked if he had gotten the wrong night for the fish fry . . . ( he had) . . . but the couple and their twin 18-year-old daughters (and son-in-law-to-be) stayed for the group discussion which turned out to be quite candid and rewarding . . . . He came up later (glancing back at his lovely daughters) and said: "this is the best mistake I've ever made in my life." (The open and frank discussion on the Christian view of sex—so often missing in the church—had evidently "hit home.")

A young WAF also came up to chat, bubbling with life and interest, and with a certain fresh quality about her . . . . She came up right after the talk was over. The warm intimacy of the group, the "just right" feeling of deep, mutual communication still seemed to remain . . . . There had been a "happening" of

spiritual growth together.... And the WAF said, "When you speak to the group on Sunday morning... uh ... is it going to be, well, I mean, is it going to be the 'Sunday lesson' or is it going to be ... well ... *free* and open... like it was tonight?" I assured her it would be "free!"

My reaction was: what a world of meaning that young woman had behind her words! One could see back in the past the countless sterile "Bible classes" she may have attended ... and how she, and many others, had "given up" on ever getting anything fresh or real or relevant or helpful for their lives. How many times in the church have we failed to speak to the *real* needs of people, and in an open, accepting, and "permissive" atmosphere?

I DROPPED in at the Officer's Club on the way back to my VOQ. The place was really rocking.... There was a special dinner and all the young officers were in dress blues... sharp looking, I must say, ... miniscule medals dangling from their chests... laughter, rollicking music, young pretty wives around... a miniskirted hostess with highswept blonde hair... a little rain outside but no gloom in the Officer's Club on a Friday night! It was really "Happy Hour!"

Still later, I walked on back to my room.... It was not chilly, just quite cool, in fact, a little balmy, though it was February.... I could imagine smelling blossoms, imagine a summer night... and feel the warmth and greener setting of the South, which one misses so much in the "deep midwinter" further north....

Turning into the VOQ, I saw another sign: SALUTES ARE GIVEN AND RECEIVED WITH PRIDE ON THIS BASE.

In the morning I spent time around the chaplains' offices... black coffee... chats with the chaplains' assistants... they are a dedicated bunch!

My one shoe is still dirty from the gumbo mud I stepped deep into last night in the dark making my way around the construction work around the chapel.... "Any one of you fellows got any shoe shine stuff around?" I find some in the bottom drawer of one of the old gray steel desks. As I shine, from the next room, I hear Tech Sergeant Robert Collier singing softly with his guitar: "I know who holds tomorrow ... His presence goes before me... And I'm covered with His blood..."

Above this airman's desk is the torn off cover from the Protestant magazine for the military, *The Link*. It is a cover girl picture of a lass with a teasing smile, lying back in the hay, with a piece of straw in her mouth, and the standard caption on the cover: "Serving God and the Military Personnel for 25 years"!

Later in the afternoon, I meet with the junior highs. This is one group which has always seemed the hardest to "crack"... to understand, much less to try to *communicate* with! But playing Simon and Garfunkel's "Sounds of Silence" and "I Am a Rock" and then chatting about the songs and the other records they like seems to open them up.... What a vital bunch of kids!

I recall, from the visits to Alaska bases, how I was struck by the warmth, the discipline, the love and

loyalty in military families . . . . Oh, yes, and also the one "Army brat" singing in Sunday school: "Praise Him, Praise Him, Army little children!"

In the evening, it's the night of the big fish fry. Preparations for it are indeed intriguing. One of the cooks from the base donates the White River catfish, plus a whole day of his time in the process of cooking them. He uses huge vats out behind the chapel, vats filled with Salad Oil Cottonseed. The amber liquid is bubbling away at 300 degrees. An old fashioned fish fry! The catfish, huge things, have been frozen, then sawed into sections. When they are done, there'll be no grease at all, and will stay hot in the box till supper time.

In his thick, Southern drawl, the cook grins: "I don' use no lard or shortening at all . . . . I wouldn' cook the fish that way . . . . When you use this cottonseed, or peanut, or other type of salad oil, though, it's easy for the guy who has stomach trouble . . . . " Added to the menu are crisp french fries and corn fritters . . . .

I speak to the packed banquet hall on "The Bland Leading the Bland," a plea for Christian integrity and individualism in contrast to group conformity and simply following the pattern of a pagan culture . . . .

AND then came Sunday morning. With the chapel still unusable because of construction, services were temporarily being held in the base theater. The setting was memorable: Billboards about "The Beast From the Deep Lagoon" greeted worshipers as they entered . . . . the microphone was dead . . . someone had cut the cable on the organ again . . . the adapter plug for the organ was also missing . . . the service started ten minutes late . . . the choir's opening number was some selection to the stirring melody (as I remember it) of *Deutschland Über Alles* . . . the flag wobbled, and almost fell full tilt across the center of the chancel-stage, but was grabbed at the last second by an alert Boy Scout (Boy Scout Sunday, too!) . . . a violinist played "Intermezzo" for the special selection (or was it Humoresque?) . . . .

But the hymns were solid, and the prayers were gospel-centered, and the people prayerful! They were *really* there to worship!

I'll never forget some of those worship services at military installations . . . . One of the most memorable was at the naval station at Kodiak, Alaska, with the entire congregation standing erect . . . the chaplain stiff as a ramrod walking down the aisle at the end of the service . . . all firmly singing "The Navy Hymn" . . . . The "wind and wave" are real for these men . . . and their wives and children . . . . And their prayer is genuine and from the heart . . . .

And their call to service for God and country is real . . . . At many bases I recall the "Alert" sign at the rear of the chapel, and the back pews reserved for men "on call" . . . . When that sign lights up during a service, do those men ever move! . . . .

I preach on "Are You Running Away from God?" (Psalm 139: 7-10): "Whither shall I go from thy Spirit? . . . . If I take the wings of the morning and dwell in the uttermost parts of the sea, even there thy hand

shall lead me, and thy right hand shall hold me . . . "

Again, there is warm response. These people are so appreciative of the church's ministry to them through their designated agencies and chaplains . . . .

After the service, the young teen set is crowding around me, the way they do . . . just wanting to hear you and talk to you . . . . "What are you, anyway?" says one bright-eyed 12-year-old. "I'm a Lutheran," I say. Evidently she's never met a Lutheran, but trying to compliment me, bumbles out: "Well, all I can say is, you preach *just* like a Methodist,—*just* like a Methodist!" (I thank God inwardly for the chance to communicate his gospel, and breathe a quick prayer that the gospel could "break through" more often to the lives of God's people . . . especially his lambs . . . . )

After the service, the chaplain and his wife take me out to dinner. A little later I am in my plane and winging north over the base. As I fly over the chapel, I remember the sounds of the guitar I heard on Saturday morning coming from the room next to the chaplain's office.

It was Tech Sergeant Robert Collier singing a song he wrote and copyrighted February 7, 1966, "The Grand Road of Peace:"

Men travel down many roads in this life
And the ones used more often lead through war and strife
We should see, if the knowledge of truth is our quest
That to follow the grand road of peace is the best.

Many's the life that is wasted each day
On the dark road of war man becomes his own prey
Are we doomed, in this darkness, to stumble around
With the grand road of peace always one step beyond?

Down through the ages we all know so well
There are heroes of battle whose stories we tell
Even now they are dying in Liberty's name
So our heroes of war and of peace are the same

Always it seems man must fight to be free
And must always have bloodshed to gain Liberty
And it seems that some nations will never decide
That the grand road of peace is the place to abide

Someday perhaps with God's help from above
We will learn how to travel together in love
When all nations, united, declare wars to cease
And as brothers we follow the grand road of peace.

END

# Memorial Service on the *Voge*

**Families and close friends of destroyermen who lost their lives while in the service of their country participated in a Memorial Day Service at sea on May 29. Over 60 guests boarded the Newport-based destroyer escort *Voge* that morning. As the *Voge* steamed off the Rhode Island coast a floral tribute was paid. Force Chaplain Ross H. Trower offered the invocation and commemorative prayer. Rear Admiral J. Nevin Shaffer, Commander Cruiser-Destroyer Force, U. S. Atlantic Fleet, addressed the gathering. Music was provided by the Naval Officer Candidate School Choir and the Cruiser-Destroyer Force Band.**

**Architects' sketch of how the Ly**

# Making Histor

**By Ire**

THE SIXTH Presidential Library is scheduled to open in May, 1971, on a 19-acre piece of the East Campus of the University of Texas. Like most things in Texas, it is BIG! so big that though I visited the site twice in six months last year to my unpracticed eyes it looked almost the same.

The archival repository of the papers and memorabilia of Lyndon Baines Johnson will cover his thirty-two years of public service, from Member of Congress in 1937 to President in 1963-69. This is a most rich and productive era of our national life. Mrs. Johnson's papers will also

Baines Johnson Library will look.

# Understandable

lurray

"... Americans have been too busy making history to read it carefully or to record it, but we cannot steer a sure course to the future without a sure knowledge of the past..."
—From President Johnson's remarks upon signing the bill authorizing grants for the publication of historical documentary source material, July 28, 1964.

be there, as will many of those of contemporaries of the former President.

The two-block long, marble-faced monument is eight stories high with a glass wall for the exhibit hall, and complete with a replica of the oval office in the White House, topped with a 60-foot helicopter pad on the roof. Some presidents seem to have a preference for working in the oval, since President Truman's Library also features a replica of the executive office in the White House.

The complex of 225,000 square feet of space will be divided between the Library, the Lyndon Baines Johnson School of Public Affairs, a museum, a 1,000-seat auditorium, and a 200-seat lecture hall. Also there will be space for offices and research rooms.

Dr. Chester Newland, first director of the Library (on leave from the University of Southern California) graciously received me in the temporary offices in the new Federal Building in Austin in 1969 and discussed the monumental task of screening 30,000,000 manuscript pages of former President Johnson's personal papers; 4,000,000 microfilmed documents, 15,000 printed items, and 2,500 original drawings of cartoons of the period. During the summer of 1970, Mr. Harry J. Middleton, former aide to the President, became the director.

Dr. Joe B. Frantz is taping interviews with individuals who participated in or observed the Johnson Years as a part of the library collection.

Though "people who do not know their past are doomed to repeat its mistakes," which is the reason for the elaborate preservation of presidential papers since Herbert Hoover, many of these papers will not be available to scholars for some years. Reason: individual rights and national security must be maintained. In the meantime both President Johnson and the former First Lady are working on books, and some of their associates have already published books—Jack Valenti, George Christian, and Liz Carpenter, to name a few.

PART OF the library complex will be a public affairs library, the University of Texas Archives, Texas Collection Library, Latin American Collection, Institute of Latin American Studies and the Texas State Historical Association Collection.

The structure is being built by the University of Texas on land which it donated, but the National Archives and Records Service of the General Services Administration will administer it. This agency supervises four other Presidential Libraries: Franklin D. Roosevelt at Hyde Park, N. Y.; Harry S. Truman in Independence, Mo.; Dwight D. Eisenhower in Abilene, Kans.; Herbert Hoover in West Branch, Iowa. The fifth—John F. Kennedy in Cambridge, Mass., is still in the process of planning. GSA also maintains fourteen other Federal Record Centers.

Part of the complex will be the Lyndon Baines Johnson School of Public Affairs which opened its doors September 3, 1970. Dr. William S. Livingston, Vice-Chancellor for Academic Programs, announced in September, 1969, that Dr. John Gronouski, former Postmaster General and Ambassador to Poland, had been appointed as Dean. There will be a two-year program for a master's degree for 200 students and fellowships for

**Building the LBJ Library complex which will house the Library, Lyndon Baines Johnson School of Public Affairs, the University of Texas archives, and several other historical collections.**

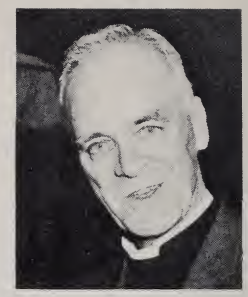
prominent government officers. Later there will be a four-year doctorate program which will include an internship during the fourth year. The purpose is to train skilled policy analysts for public service and the program will attempt to relate political theory to reality. There will be problem research seminars, research reading programs, and lecture and discussion programs.

Since Americans are impatient to get on with the job of building a better country, it might be wise for us to take time to visit the repositories of our immediate past to help us eliminate the weaknesses and hang on the strengths of our system of government.

I'm looking forward to it!

END

# Preaching Clinic



By James T. Cleland

## *Semper Paratus?*

IT IS six months and a bittock until Christmas, but the editors will be wanting something yuletidish in a day or two. Well, why not? It takes time to prepare for a high festival. The Blessed Virgin began on March 25. Who am I to be unwilling to look ahead, for three months less, down the vista to the birthday of our Lord?

However, I am in straits. It is not that I lack a Christmas mood in June, but that I have nothing fresh, unusual, arresting, to say to you about the Incarnation. All that comes to mind, by some quirky association of ideas, is the comment of an Episcopal friend, as we headed for his church on Trinity Sunday: "I should warn you that the preacher is no Harry Emerson Fosdick." He wasn't. He began his sermon to a filled and attentive church: "For twenty-four years, I have thought with you annually about the Trinity on this Sunday, and I have nothing left to say to you about the doctrine. Therefore, I shall preach on Zacchaeus." Like Zacchaeus, he was a little man. Like Zacchaeus, he was up a tree. Unlike Zacchaeus, he did not make haste to come down. He blethered. And the congregation which adored him, despite his homiletical anemia, listened in a resigned silence. Maybe one doesn't have to be a pulpiteer to pack a kirk. Though, I guess, the denominational style and expectation have something to say about that. By the way, if you want a primer for Trinity Sunday, try this for inspiration, from Leo Rosen: *The*

*Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.*

*Joys of Yiddish*, p. 159: "An aging Jew, crossing the street in front of a church, was knocked down by a hit-and-run driver. As he lay there, half-conscious, a priest hurried out, knelt, and prepared to administer the last rites. 'Do you believe in God the Father, God the Son, and God the Holy Ghost?' Cried the old man, 'I'm dying, and he asks me riddles!' " Where would you go from there, and how would you get thither? Is a preachable doctrine of the Trinity ever orthodox?

WHERE am I going from here? I want to share with you an experience of failure and an anticipation of success, both in the realm of homiletics. A layman made possible the establishment of a series of seminars on the conveying of a word of God from the pulpit to the pew, because he could not tell if the sermons were sound or good theologically inasmuch as they never really reached him. Therefore, his interest for this seminar was not in the content of the sermon but in its delivery. So, for six hours on six Mondays, twelve preachers, more or less, and I, wrestled with the question. We never really answered it. It was a nightmarish experience. Why? Why? The clinic was originally planned for the fall, but some circumstance—personal, ecclesiastical, public relation-al—demanded that it be held in the spring. That gave me, the rabbi, no time to prepare. Moreover, the problem was never spelled out in any detail by the inspirer of the clinic, by the organizer, or by anyone else. The disciples were not consulted prior to the six sessions as to their own minuses (or pluses) in the art of communication. Most of all, some of them were indignant that any layman would complain that they were not "getting their sermons across." It was his fault. Let him but listen, and he will hear the Word. Yet, it was soon apparent that most of them were always ready to talk, but seldom ready to listen, to anyone else. One wonders what they make of Carlyle Marney's dictum that no one has any right to speak on Sunday who hasn't listened from Monday until Saturday. It took them quite a wee while to understand what Reuel Howe meant by "feedback," and the accompanying necessity of listening to it. I don't think that some of them grasped what Clyde Reid was getting at by "the empty pulpit" — even when there was someone in it.

Yet, much of the reason for the failure of the clinic, was mine. Being a carefully prepared, impromptu speaker, I should not have cooperated with the change of date to the spring. Moreover, I should have remembered that my own tradition and training was that of a lecturer rather than a group discussion leader. That clinic was a flop.

THIS week three clergymen sat down with me for three hours to go over in detail an ecumenical four-days planned for the fall. The initial correspondence for this venture is dated April, 1969, and there are several more letters filling in the gap between then and now (June). Last week I received three foolscap pages of the format in some detail as approved by the local ministerial association: four evening corporate services of worship; four morning seminars of homiletical teaching with the clergy of the town. So the four of us involved, having done our homework were ready for

the cooperative task of approval, amendment, rejection. We were soon in agreement because the preparation had made us of like spirit and mind. This venture may be a failure, too. But the fault will not lie in the advance preparation.

My first article for the Preaching Clinic was a confession of failure, in December, 1957. It was entitled: "The Sermon that Failed." There have been other columns which weren't so hot — or, is it "cool"? This one is of the same genre. I ought to be giving you primers, and topics, even outlines for Advent and/or Christmastide. But, like Zacchaeus, I am up a tree. I haven't even the glimmering of a December 25 idea. How, to change the metaphor, can I recover this fumble? By stressing again the need for planned, thorough preparation. *Semper paratus*, which may be translated: "ready, aye ready," is a valid motto for others than the Coast Guard. It takes the strain out of sermon preparation. It may even make the chore of preaching a blessed one. So, even though I have no Christmas message for you, learn, negatively, of me, and be ready ahead, always.

Confession is supposed to be good for the soul; but it may be bad for the reputation. Even so, one, if he is wise, may learn from the failure of others. The least I can do — and the most — is to wish you a merry yuletide and a blessed Christmas. I do. And I whisper to myself: "Physician, heal thyself."

END

## NATIONAL BIBLE WEEK: NOVEMBER 22-29

**Bible Week is jointly sponsored by Laymen's National Bible Committee, which originated the observance, the American Bible Society, and the Catholic Biblical Association of America.**

**This year J. Peter Grace, president of W. R. Grace & Co., New York, is chairman. Mr. Grace has appointed Gov. Robert W. Scott of North Carolina as Chairman of the Governors' Committee. It will be Governor Scott's responsibility to enlist the active support of the governors of the other 49 states in promoting the National Bible Week program, which is designed to stimulate greater interest in Bible study.**

**Mr. Grace has also appointed Mayor James H. J. Tate of Philadelphia as Chairman of the Mayors' Committee. He will request other mayors throughout the country to issue proclamations designating November 22-29 as National Bible Week and urging participation in the inter-faith program.**

**Governor Scott, an active Presbyterian layman, was inaugurated as Governor of North Carolina January 3, 1969. Mayor Tate, a prominent Roman Catholic layman, is a vigorous spokesman in behalf of the nation's cities.**

**THE LINK carries in each issue a list of daily Bible readings for the month. The November issue carries the list of readings for National Bible Week.**

# What's New in Treating Alcoholics?

**By Richard B. Cheatham**

EARLY intervention is one of the new ways which is available to a clergyman in helping the alcoholic. Just as the advanced, destructive stages of some other progressive diseases—cancer, diabetes, glaucoma—can be avoided by early intervention, the serious consequences of chronic alcoholism can be avoided also by detection and treatment in its early stages of development. A chaplain can be effective in assisting the problem-drinker to escape the injurious nature of alcoholism, if he knows how and when to intervene in the problem-drinker's life during the beginning stages of the alcoholic illness.

The first requirement—for a chaplain who is serious about assisting an alcoholic—is to be informed about the nature and treatment of alcoholism. You must be acquainted with the symptoms of alcoholism, with the way that the illness normally progresses, with some of its causes, with the characteristics of the alcoholic person, and with the various treatment procedures. At the end of this article, two references, [1, 2] are listed that will provide you with the latest and best information about the many facets of alcoholism.

The time to intervene is when you notice the early symptoms of the disease. Alcoholism symptoms are not difficult to recognize and can be learned by careful observation. A person manifests early signs of alcoholic beverages (the kind—whiskey, wine, beer—is unimportant), drinking frequently as a means of getting psychological relief from pressures rather than as a source of social pleasure, drinking alone, having black-outs though not losing consciousness, gulping drinks, preoccupation with the importance of drinking, displaying strong guilt feelings about drinking, avoiding references to drinking, losing the ability to control drinking, and deciding to stop drinking but starting again. When a person displays these symptoms, he is usually in danger of becoming seriously addicted to al-

cohol; and unless he stops drinking, he will, more than likely, become a chronic alcoholic.

If you have a comfortable relationship with a man who exhibits several of the above symptoms, you might invite him to your office, and in a firm but friendly manner, say to him:

> Tom, you and I have known each other for many months. I have thought of our relationship as friendly and cordial and I believe that you have felt as I have. Now, I want to talk to you about a personal matter which concerns you. After I have mentioned the problem, I want you to feel perfectly free to tell me, if you want to, that the problem is none of my business and that you do not want to discuss the matter further. I will abide by your decision and do as you wish. On the other hand, if you do want to discuss the matter, I am here to listen and to do whatever seems best to you. Tom, I am concerned about your drinking and I am interested in knowing how you see your drinking.[3]

If the person has confidence in you, he will probably open up. At first, he will probably laugh or deny in some other way that his drinking is a problem. Here is the opening you have been waiting for. Ask him to take a test[4] so that he can determine for himself the extent of his drinking. If he is interested in help, then suggest that he talk with a member of Alcoholics Anonymous[5] or consult with an alcoholic treatment facility in the community or on post if one is available.

You have to be prepared also for a refusal. If he does not want to discuss his drinking, assure him that the decision is his, that your interest is to help only if he wants help, and that you will be ready to talk if he ever changes his mind. Whether he wants to talk or does not want to talk, he will realize that someone whom he trusts is concerned about him and thinks his drinking has reached serious proportions, a realization that will cause him to have second thoughts about his drinking. Your task is to help him face the reality of his situation and to be available to offer counsel and guidance. The decision, however, as to what he will do with the data you present, belongs to him.

ANOTHER procedure—if you do not have a good relationship with the husband—is to work through his wife. Eric Berne[6] believes that alcoholism is a game, which the alcoholic-person uses as a means of coping with a problem in his relationship with his wife in ways that do not befit an adult. According to Berne, the alcoholic's wife is the *significant* other-player in the alcoholic game. If the wife stops playing the game, she may be successful in terminating the game in her husband's life. Although Berne's analysis of the alcoholic problem may seem simplistic, it is a useful way of understanding what goes on in the family life of many alcoholics. You will profit from reading Berne, particularly, if you study an alcoholic-family of your acquaintance in the light of Berne's hypothesis.

In any event, your chances will increase of getting to an alcoholic if you can secure his wife's cooperation. You can talk to her initially much in the same vein as described

above in the verbatim conversation with the problem-drinker. With the wife, your immediate goal is to get her into Al-Anon[7], where she can learn how she can actually help her husband. As the wife learns to relate differently to her husband — stops scolding and pampering and releases him emotionally so that he, not she, suffers the consequences of his behavior — the chances are that changes will begin to occur in her husband.[8] She is ready, then, to offer help — when he asks for it — that will assist him to give up his destructive drinking practices.

In working with alcoholics, a chaplain usually serves best not as a medical nor as a psychological practitioner, but as a catalyst, an enabler, who knows what is going on in the alcoholic's life, who knows what is necessary to help the alcoholic, but who does not engage in treatment in depth. He causes events to happen so that changes will occur in people's lives as a result of people affecting each other; and, if necessary, he gets alcoholics and their families to other people — lay and professional — who can provide what they need to find a new way of life. Also, a chaplain stands by to support, encourage, and offer guidance when the alcoholic and his family need him to establish wholesome relationships in the social and religious community.

## FOOTNOTES

1. Clinebell, Howard J. *Understanding and Counseling the Alcoholic.* Revised and enlarged edition. New York: Abingdon Press, 1968.
2. Milt, Harry. *Handbook on Alcoholism.* Fairhaven, New Jersey: Scientific Aids Publications. 1967.
3. I am indebted to Wayne E. Oates for this approach in raising a delicate subject with a person. See his *The Christian Pastor*, Revised and enlarged edition. Philadelphia: Westminster Press, 1964, pp. 196-7.
4. Clinebell, *op. cit.,* pp. 21-2, includes a test that is useful in starting a person to think seriously about his drinking.
5. *Alcoholics Anonymous.* New and revised edition. New York: Alcoholics Anonymous World Services, 1955.
6. Berne, Eric. *Games People Play.* New York: Grove Press, 1964, pp. 73-81.
7. Al-Anon Family Groups. *Al-Anon Faces Alcoholism.* New York: Al-Anon Family Group Headquarters, 1965.
8. See Clinebell, *op. cit.,* pp. 266-93, for ways of working with the alcoholic's wife and his family.

### COMMITTEE TURNOVER TOPS $7 MILLION

**For the second consecutive year, the U. S. Committee for UNICEF has turned over more than $7 million in contributions from the American public to the United Nations Children's Fund. The net total raised by the Committee's efforts during its fiscal year ending March 31 was $7,626,000.**

# What's in Space for Us?

**By Mildred Fielder**

**Should the space program be expanded, curtailed—or scrapped?**

OUR government is spending billions of dollars in the space program, and there are voices in the land saying, "What's the value of all this spending? Why not spend it for poverty programs . . . or education . . . or health research . . . or . . . or . . .?"

Let me tell you, the space program is the most important frontier of this or many other centuries. We are learning things in its development. We are using techniques opened to us that will give the entire race of man a boost such as he has never known before.

Before we landed on the moon we had satellites swinging around the earth. We will consider first what benefits have derived from them. One of the most obvious was that silver ball called the Echo which circled the globe and made possible the instant televising of events from distant lands. Communication was thus made instant and worldwide, when such information only fifty years ago might take months to penetrate the wilderness areas. There are few wilderness areas today.

Satellites have been pinpointed for weather alertness, making it possible to spot hurricanes and other major storm systems. Such forewarning is important to farmers and can save crop losses of billions a year if used judiciously.

Navigation satellites are already used to guide ships from many nations today, and air traffic is controlled in part from such satellites.

Other satellites are constructed to observe agriculture, geology, geography, hydrology, and oceanogra-

**Astronaut Edwin E. Aldrin, Jr., lunar module pilot, is photographed while walking near the Lunar Module during the Apollo 11 extravehicular activity. A LM footpad is at the lower right. Picture was taken by Neil Armstrong, commander, with 70mm lunar surface camera.**

phy. In other words, such satellites can locate valuable unused farmlands for crop yields on a worldwide basis to prevent famine. They can spot mineral deposits, even schools of fish for the fishermen. Forest fires can be caught before they reach dangerous proportions in outlying districts. Dangerous manufacturing waste can be isolated and corrected. Such earth resources satellites should pay for

themselves in a matter of a few months.

Though one does not like to think of military satellites being necessary, in this age of uncertainty it is vital that our government have some protection against other nations. Satellites have been launched for that purpose, their assignments being reconnaissance, communications, missile detection, navigation of military ships, and research.

In developing the satellites, the rockets, and the moon ships, valuable scientific breakthroughs have occurred that have already found importance on earth. With the necessity of a lightweight basic metal a titanium alloy has been developed that is being used in building airplanes and other structures here on earth today. According to Wernher von Braun, space scientist, other scientific research necessary in the space program has resulted in such things as

> specific applications in intensive care cardiac units, sight switches for paralytics, and integrated circuits.... These are direct and immediate technological benefits.[1]

WHAT about that space station which will be established in the sky? Why bother with that?

Such a station could do what the satellites are doing—better, more efficiently, on a permanent basis—and could add much more valuable information because men would be on that space station with the ability to think and evaluate that which they see. The satellites are programed for individual specific purposes. Men in a space station would have the entire world for their minute examination, with untold results.

Besides the obvious purposes of weathermen, astronomers, or geologists searching for earth's hidden riches, reconnaissance over every part of the globe could spot missile bases, aircraft, submarines, and troop movements. We could inspect and possibly disable hostile satellites. War could become a thing of the past because of its impossibility.

Shuttle ships between the space stations and earth would bring back reports of experiments, photographs, military information, and items manufactured in space laboratories. What items? The first thing mentioned by space scientists is that enviable situation of a pure vacuum which would be indispensable for the manufacture of perfectly round ball bearings, precision optical lenses, superstrong materials, and so on. The shuttle itself would become a valuable aid. It could be used for repairing unmanned satellites, or even to carry a satellite into earth orbit for precision placing.

But there's the moon. Why not use it as a space station? It is already there waiting for us.

And so it can be used. Though it will not take the place of the closer space stations in some ways, it will be much better in others. It would be a more convenient base for manufacturing not only from the standpoint of the perfect vacuum but because it might yield a wealth of different materials that could be used in manufacturing products which will make life easier on earth, and there would be more room for manufacture than there

would be in an artificial space station.

More important, the moon can give us the key to the knowledge of the solar system. Scientists have told us in detail how the moon might be colonized so men can live in its environment. From the moon base men can conduct experiments that will be enormously important both from the standpoint of future exploration and for the better understanding and evaluation of our own earth.

ALREADY we know that the moon can be visited for brief periods quite safely. To make it habitable, scientists tell us that

> A cavern carved beneath the surface could make a comfortable home free of either radiation or the danger of meteorites.[2]

That home could be engineered for all of man's needs to the point where moon colonies could be permanent features of the moon. Once there, there is no limit to what man could learn.

He could use the moon's airless atmosphere for astronomy that would be uncluttered by our clouds and city lights. He could study the moon crust, and from it learn the history of earth's formation as well. The moon's vacuum and space to work would make possible the development of further electronic devices such as plating, welding, purification and distillation requiring vacuum. Unusual devices and rare chemicals could be produced on moon's endless vacuum that cannot be built on earth, and such innovations could be used for the benefit of all mankind. Moreover, the moon's surface temperature drops as low as -245°F, closer to absolute zero (-459°F) than the temperatures available on earth. Near absolute zero, miniaturized computers, very powerful magnets, and other devices are possible in construction.

One more feature must be considered for that moon base. It is believed that moon colonists, having become accustomed to living in artificial living conditions, would be the ones who would be most likely to want to go further in space —say a trip to Mars or beyond. For earth men, the moon could become a stopping point, a fueling station, for rockets originating on earth.

Why Mars? Why farther? Why fly in space at all?

It is admitted that huge radio telescopes on the moon could allow man to peer deep into space without going there; but we cannot dismiss the innate curiosity of man. He wants to know what the origin of the universe might be, and some day he is going to learn the answer. If those moon telescopes cannot give him the full answer, he must fly through space and learn for himself what those other planets are. It is as necessary as it was necessary for Columbus to sail west to see what else lay on the earth beyond that ocean which he could see.

Why? Why? Why?

Because we are man. Because we are more than animal. Because we have been given an intelligence and a spiritual part of our being that must be served beyond the ordinary necessities of eating, sleeping, and procreating. We must know!

To that end, we must use the satellites, the planned space station and its shuttle ships, the possibility of moon colonization and exploration, and the ultimate personal exploration of space and its solar system of planets and accompanying asteroids, stars, moons, whatever is up there to be explored!

We must know! We will learn!

## FOOTNOTES

1- von Braun, Wernher, "Von Braun Tells Space Program Future," Associated Press, *Rapid City Journal,* November 21, 1969.
2- Asimov, Isaac, "Why We Must Colonize the Moon," *Family Weekly,* November 9, 1969.

## FOR FURTHER READING


Asimov, Isaac, "Why We Must Colonize the Moon," *Family Weekly,* November 9, 1969.

Benedict, Howard, "Many Americans Questioning Value of Drive to Land Men on Moon," Associated Press, *Rapid City Journal,* December 17, 1968.

Benedict, Howard, "Moon Trip Only Whetted Man's Appetite For Knowledge," Associated Press, *Rapid City Journal,* November 2, 1969.

von Braun, Dr. Wernher, "Von Braun Tells Space Program Future," Associated Press, *Rapid City Journal,* November 21, 1969.

"One Small Step—One Giant Leap, the Voyage of Apollo 11", *Readers Digest,* October, 1969.


### LAUDERDALE GOES TO ERSKINE COLLEGE

**On September 1, the Rev. Dr. W. C. Lauderdale of the Associate Reformed Presbyterian Church began a new work as Vice-President for Development at Erskine College, Due West, S. C. He will continue to serve as secretary of the Denomination's Committee on Chaplains.**

### HELP AVAILABLE IN STARTING COFFEE HOUSES

**Coffee House Ministries, a non-profit organization in Glen Ellyn, Illinois, is presently operating ten coffee houses in the Chicago area and has announced the completion of a package of materials to aid organizations, churches, and community groups interested in starting a coffee house in their area. The Starting Packet costs $10 and can be ordered directly from Coffee House Ministries, 267 Hawthorne, Glen Ellyn, Illinois 60137**

**The Rev. Robt. Kesler, La Mesa United Methodist Church, explains his banner "Nevertheless Yes." The banner is held by the Rev. Bernard Cassidy, S. J. Another leader, the Rev. Dan Griffith, Disciples of Christ, is seated at Mr. Kesler's left.**

# Seminar on New Forms of Worship

ONE hundred twenty San Diego and Southern California Navy chaplains recently attended a two-day Creative Worship Seminar (May 20, 21) sponsored by Commandant, Eleventh Naval District. San Diego clergymen shared their experiences involving new music, liturgical dance, drama, new prayers, dialogue sermons, banners, and other innovative worship forms with the chaplains.

Identical afternoon sessions were conducted at the seminar which was hosted by the Miramar Naval Air Station Chapel. Folk Singer Allan Pinka of F.E.L. music publishers, Los Angeles, began each day with an hour class on the new folk guitar music used in worship services. On the second day he was joined by David Yantis, a layman at St. Andrews Presbyterian Church of San Diego, and a well known composer and singer of new worship music.

**Young members of the Westminster Presbyterian Church, Point Loma, San Diego, Calif., lead a liturgical dance for Pentecost. Dancers are (L to R): Sandy Baldwin; James Stewart; Cheryl Bourne; David Landis; Jill Terp; and John Landis.**

The second presentation was conducted by The Reverend Bernard Cassidy, S. J., acting pastor of Christ the King Catholic Church of San Diego. His church has developed new folk masses which incorporate new music (both folk and jazz) with banners and dialogue sermons. He spoke on "The Theology of Worship and Environment." Members of Christ the King Church returned to the Miramar Chapel on the second evening to celebrate an ecumenical folk mass for Pentecost.

Following Father Cassidy's lecture the Navy chaplains were then introduced to a large display of new worship resources. Materials for the display included numerous records, new adult and youth education materials, taped discussions, recent Bible translations, dramas, new prayers, new folk hymnals, mass books and supplements, and general catalogs and resource books. Materials were provided by a local book store and many publishers in the United States and Canada.

Three other San Diego clergymen then joined Father Cassidy and Mr. Pinka in a talk-back session in which the panel members responded to questions from the Navy chaplains. The other panel members were San Diego ministers Dan Griffith, Bill Hawes, and Robert Kesler. Mr. Griffith of the Pacific Beach Christian Church (Disciples of Christ) is program director for two religious shows aired weekly on a San Diego TV station. One of

**TOP: The Rev. Dan Griffith "fields" a question for the panel at the Navy Chaplains Creative Worship Seminar. Panel members (L-R) are: The Rev. Robert Kesler; the Rev. Bernard Cassidy, S. J.; Mr. Griffith; the Rev. Wm. Hawes; and Mr. Allan Pinka.**

**BOTTOM: The Rev. Bernard Cassidy, S. J., greets members of the ecumenical congregation at the Folk Mass for Pentecost, celebrated at the NAS Miramar Chapel for Navy chaplains attending the Creative Worship Seminar.**

**The Rev. Bernard Cassidy, S. J., of San Diego leads a session of the Seminar as he discusses: "A Theology of Worship Environment."**

these shows has featured various creative worship music, dance and drama forms being used in San Diego area churches. Mr. Hawes is the Minister of Music, Lemon Grove Baptist Church, and is well known for several youth music groups that he directs. One of them, a group called the Contemporaries, has performed their religious service before large Navy audiences at shore bases and aboard ships. Mr. Kesler is pastor of the 2,000 member La Mesa United Methodist Church. He is leading both contemporary and traditional worship services at his church each Sunday.

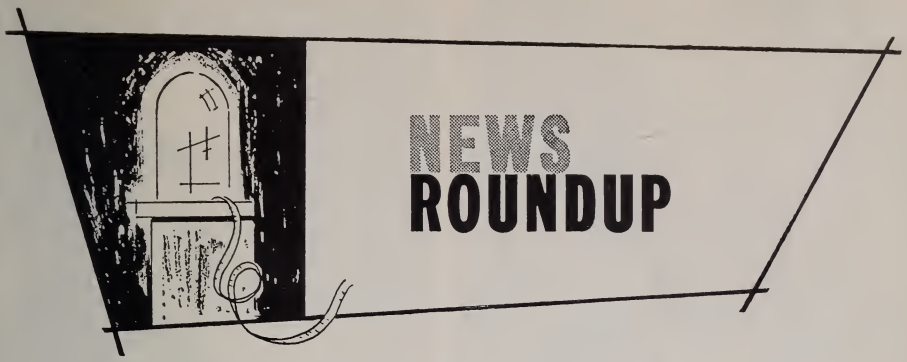
The question most asked the panel members was "What church members do not like the new forms?" Panel members agreed that young adults and the "over 60s" were most responsive to the contemporary worship services of new music, guitars, dialogue sermons, etc. The most resistance in all the churches to the new forms came from the 40-50-year-old group.

The afternoon classes were concluded each day with a multimedia worship service which incorporated music, slides, and movies in a simultaneous presentation.

Members of a San Diego Presbyterian Church conducted a service of liturgical dance for Pentecost which was held at the air station chapel on the first evening of the seminar for the Navy chaplains and their guests.

A number of the attending Navy chaplains have already used the new music, liturgies, and other worship forms and have found them to be warmly received by young adults in the military. The Navy sponsorship of the seminar grew out of the long established emphasis on divine worship as a part of Navy life.

END




**"Circuit Riders of the 20th Century"—that's the apt title chaplains of the remote stations Alaska Air Command (AAC) carry. This applies to the back cover and to these men below. Four Protestant-Catholic teams in AAC cover Alaska in monthly visits to 15 remote stations. Traveling 1,500 miles monthly, each chaplain logs 12 hours flying time. Confirmed at Clear Air Force Station by Bishop Wm. J. Gordon (2nd from right), Episcopal Diocese of Alaska, was CPT Michael Bailey of Dallas, Tex. (center). To CPT Bailey's right are Father John Phillips of Nenana, auxiliary chaplain to Clear, and Elder John Randall. Station Commander is COL John R. Barnard (right).**

**FIRST WOMEN TO HOLD STAR RANK.** Among the 82 United States Army colonels nominated by the President to the temporary rank of brigadier general are two women: COL Elizabeth P. Hoisington, Director of WAC (left); and COL Anna Mae Hays, Chief of the Army Nurse Corps (right). COL Hoisington is a native of Newton, Kansas, and a graduate of College of Notre Dame of Maryland. COL Hayes was born in Buffalo, New York, and attended nurses' training school in Allentown, Pa. She received her degree in nursing education from Columbia University.

**CHRISTMAS FUNDS.** Chaplain (LTC) Claude L. Chilton, left, installation chaplain, Grand Forks AFB, accepts "Operation White Christmas" checks from Mrs. William Hall, Officers Wives Club president, and SMSgt Robt. Stewart, 321st Strategic Missile Wing sergeant major. The funds will go toward the chapel's program to help young, married airmen have a merrier Christmas.

BAPTISMAL SERVICE. (Right) A tank outside the chapel at Kwang-Ju, Korea, was used by Chaplain (CPT) Darrell G. Highsmith to baptize seven servicemen who had been won to Christ. This was SSgt Irvin Deener being baptized.
(Below) L-R The seven candidates and the chaplain: TSgt David Galland; SSgt John Currie; Sgt Dennis Asterhage; Sgt Daniel Wagner; SSgt Billy Lyles; SSgt Gregory Lindh; SSgt John Deener; Chaplain Highsmith.

**NAVY CHAPLAIN COMPANY OF LOS ANGELES CELEBRATES 23RD ANNIVERSARY. Speaker for the occasion was the Most Reverend Timothy Manning, D. D. Members of the Naval Reserve Chaplain Company 11-2, Los Angeles, also paid tribute to retiring CDR Wm. S. LaSor, CHC, USNR-R. UPPER LEFT (L-R): Chaplain and Mrs. LaSor; Chaplain and Mrs. Smith (Chaplain Smith takes Chaplain LaSor's place). UPPER RIGHT: Mrs. Wm. S. LaSor, Jr., Mrs. Wm. S. LaSor, Sr.; Chaplain LaSor; and Archbishop Manning.**

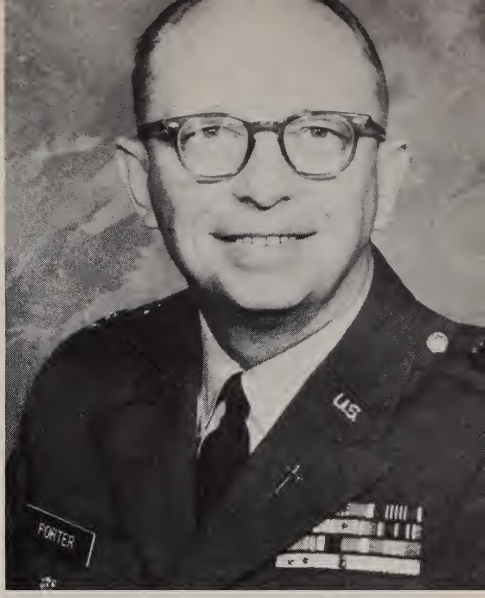
**A FIRST. CPT John J. O'Connor, CHC, USN, is the first chaplain to receive a Doctor of Philosophy degree under the Navy doctoral program. Chaplain O'Connor of the Roman Catholic Church was presented his degree during commencement exercises held at Georgetown University in Washington, D. C., on Sunday, 7 June 1970. He earned his doctorate with distinction in the field of political science. Chaplain O'Connor has been assigned Force Chaplain on the staff of Commander, Cruiser-Destroyer Forces, U. S. Pacific Fleet. He assumed his duties in July, 1970.**

## HOBGOOD MOVES

## FROM CAP TO SAC

After a distinguished period of service to the Civil Air Patrol, Chaplain, COL, Clarence E. Hobgood has become chief chaplain of the Strategic Air Command. He replaces Chaplain, BG, John Albert who is now Deputy Chief of Chaplains, USAF.

During the period Chaplain Hobgood supervised CAP's chaplaincy program, he played a strong, active role in recruiting and training the more than 1,100 civilian volunteer CAP chaplains serving in the 50 states, D. C. and Puerto Rico.




## RETIRED ARMY CHAPLAIN JOINS DR. PEALE'S STAFF

An Army chaplain who has served for 22 years as minister and counselor to soldiers and their families has been named to the staff of the Foundation for Christian Living. Dr. Norman Vincent Peale announced the appointment of Chaplain (COL) Oliver Edward Porter as Asst. Exec. Director of the Foundation which regularly mails sermons and other writings of Dr. Peale to more then 550,000 people in 110 countries.

Chaplain Porter's last military assignment was that of senior chaplain to the U. S. military forces in West Berlin. He will be in charge of the Foundation's Prayer Fellowship; of all correspondence; and he will represent the Foundation in its relations with church-related groups and youth organizations in its service to institutions.

LTG Melvin Zais, CG, XXIV Corps, presents the Legion of Merit, 1st Oak Leaf Cluster, to Chaplain (COL) John P. Wallace in Da Nang, Vietnam. Chaplain Wallace has assumed his next assignment — that of Post Chaplain at Fort Sam Houston, Tex.

Recent lecturers at the Navy Chaplains School included Ch (COL) Jud Lively, USA and Ch (COL) Thomas M. Campbell, USAF. L to R: Lyons, Lively, Campbell, Doyle.

The Passover Seder at the Naval Station, Norfolk, took on a modern slant this year with the inclusion of folk music led by members of the congregation. (L to R): Mrs. Ben Paul Snyder, Chairman of the JWB Armed Services Comm.; Ch John E. Zoller, Senior Ch; LT Eric A. Silver; Ch Samuel Sobel, District Ch; Mrs. Julie Ibson; EN3 Paul Karrer; CPT T. L. Balis, CO; and Mrs. Balis. A modern supplement to the traditional Seder ritual was prepared by LT Silver who has entered Hebrew Union College to prepare for the Rabbinate. 300 persons attended the unique Passover Service.

CLERGY LUNCHEON, Bolling AFB. 40 Washington area clergymen attended the affair. Among them (L to R): Ch Harry Wood, former director, Dept. of Chs., United Pres. Church; Ch Simon H. Scott, Jr., Senior Ch., Bolling; A. Ray Appelquist, Exec. Dir., General Commission on Chaplains.

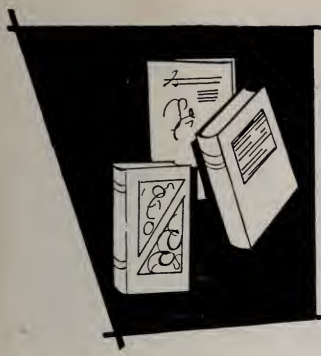
GRAVESIDE CEREMONY. During the 31st Black Ship Festival at Shimoda, Japan, in May, Navy Chaplain David M. Humphreys, Force Ch, US Naval Forces Japan, placed a wreath at the graves of 5 US seamen who were members of Perry's squadron which pioneered trade with Japan in 1854. The 5 seamen subsequently died in Japan and are honored each year.

Four Bolling AFB Boy Scouts received the God and Country Award at special services on 31 May 1970. L. to R: Ch James Chapman (advisor); Douglas Wineki; Elliott Power; Brian Carter; and Douglas Graham.

HQ. 5AF, FUCHU AS, JAPAN. Among those attending a reception honoring the new Fuchu AS/Kanto Mura FHA senior chaplain and his wife, LTC and Mrs. David Rathgen, left, were MAJ and Mrs. Robt. A. Lansdell, Jr. Ch Rathgen, a General Conference Baptist minister was transferred here from K. I. Sawyer AFB, Mich.

Ch (LTC) Weldon F. Wright (center) displays the Certificate and Citation for the Meritorious Service Medal presented him by MG J. M. Finn (right), Dep CG, Reserve Forces, 3rd U S Army. Mrs. Wright looks on. Ch Wright was cited for meritorious service while assigned as Dep, Reserve Affairs, Office of the 3rd U S Army Chaplain.

CHAPLAINS' TRAINING CONFERENCE, Fort Benjamin Harrison, Ind. APRIL '70. *Front Row—L to R:* Ch (MAJ) Albert B. Lorber; Ch (MAJ) John T. Biger; 2 LT Roger D. Wight; PVT Mark J. Jecker; Ch (CPT) Joseph A. La Mere; Ch (MAJ) Wayne W. Hoffman. *Back Row—L to R:* Ch (CPT) Paul J. Bolton; Ch (MAJ) Robt. F. Shaddox; Ch (MAJ) Randall R. Tucker; Ch (CPT) Norman J. Orr; Ch (CPT) Ralph J. Park; Ch (MAJ) David A. Campbell; Ch (CPT) William F. Bateman; Ch (COL) C. T. Boyd, Post Chaplain.



# BOOKS

PUBLISHERS' ADDRESSES AT END OF BOOK SECTION

**Jesus Came Preaching** by GEORGE A. BUTTRICK. Baker Book House. 1970. 239 pp. $2.95.

A reprint of one of the notable books on preaching. This book was first issued in 1931 by Charles Scribner's Sons. There are a good many ex-ministers today who perhaps have lost faith in the efficacy of preaching — of the entire role of the minister. Buttrick's book brings reassurance. God still calls men to preach; and he gives them an authoritative message to proclaim. In an age of doubt he brings through the preacher "the One Gospel."

**61 Gospel Talks for Children** by ELDON WEISHEIT. Concordia Publishing House. 1969. 132 pp. $3.50.

Brief, pointed messages for children based upon Bible verses and objects that effectively illustrate the minister's talk. For example, one talk is entitled "How Far Can You Trust Jesus?" Objects used are fifty cents in coins and a billfold with $15. These are used to show there is a limit to the help people on earth can give; but Christ has no limit, "He has even gone through death for you that you might live with Him forever."

**The Lord's Supper** by WILLIAM BARCLAY. Abingdon Press. 1968. 128 pp. $2.75.

A small book written simply but reflecting sound scholarship which ably discusses the origin of the Lord's Supper; its meaning; its history; its relevance to contemporary life. Dr. Barclay is a prolific author but always says something worth reading.

**Stranger in the Pew** by KENNETH W. CONNERS. The Judson Press. 1970. 128 pp. $3.95.

A series of letters written to the person who has a wistful desire for a greater sense of meaning in life. Robert Raines comments: "Practical suggestions as to how faith may be deepened and sharpened today . . . servanthood not success is the criterion of the church's fidelity to its gospel."

**Faith Amid the Amorites** by GERALD H. HINKLE. The Christopher Publishing House. 1970. 203 pp. $6.50.

This is not a scholarly book about the ancient Hebrews who had faith in contrast to the Amorites (people of unfaith). Rather, the Amorites are the questing, perplexed, doubting laymen of today who are seeking answers. Where does faith lie? How relevant is religion? The author believes in and exercises a spirit of inquiry in approaching religious dogmas and ethical imperatives. Men both in and outside the church are called upon to hold in

creative tension the unrestrained and credulous outlooks of former eras and the freer and more sophisticated ones of our own day.

The author states his case clearly and presents his arguments in readable, straightforward terms that will appeal as much to casual readers as to more scholarly seekers after truth.

**Rings and Things** by GRACE RUSSELL. The Upper Room. 1970. 88 pp. $1.50.

Grace Russell, mother of five, takes the nitty-gritty of everyday homemaking and turns these mundane chores into moments with God.

**Walter L. Wilson: The Beloved Physician** by KENNETH O. GANGEL. Moody Press. 1970. 127 pp. $3.95.

For the most part we confine our biographical reading to well-known persons. Here is a warm, witty, entertaining biography of a man not widely known; a man who lived an eventful life; the successful businessman and co-founder of the Kansas City Bible College (now Calvary Bible College).

**Prayers for Reconciliation.** Compiled and edited by FRED CLOUD. The Upper Room. 1970. 87 pp. $1.25.

In a time of disunity, what is needed more than reconciliation? Here are 62 prayers by religious leaders (especially of the United Methodist Church) which seek the reconciliation of persons, groups, and nations.

**Pontius Pilate** by PAUL L. MAIER. Tyndale House Publishers. 1970. 370 pp. $2.95.

We might call this book a cross between fiction and biography. As the author states there is too little material for a biography and yet too much for a recourse to mere fiction. In the famous trial of Jesus before Pilate, the author seeks to answer such questions as: What really happened at the trial? Was Pilate's judgment motivated by cowardice, expediency, or necessity? Where did Pilate come from and what became of him afterward?

**The Covenant and the Kingdom** by JOSEPH RHYMER. Pflaum Press. 1968. 149 pp. $4.75.

The second volume of five in a popular study of the Old Testament. This one deals with the Early Prophets: Joshua, Judges, Samuel, and Kings. Its theme is the political development of the Hebrew people under the great kings, Saul, David, and Solomon.

**Living New Testament.** Tyndale House Publishers. 1967. 650 pp. $2.95.

A beautiful book with a lovely 4-color cover. The wording is a paraphrase and in actual comparative usage of this testament with the King James Version, boys and girls showed they gained better understanding by the use of this paraphrased edition. The publishers suggest the name "Award Living New Testament."

**Let's Take Another Look** by DAVID A. MACLENNAN. Word Books. 1970. 125 pp. $2.95.

The subtitle to this book is: "Basic Beliefs Reinterpreted." This is an actual republication of a series which Dr. MacLennan did for THE LINK magazine a few years ago. Some of the chapters are: "Is God for Real, Man?" "Was Jesus Christ?" "Who Is the Holy Spirit?" "What Is a Christian?" "Can We Still Believe in Prayer?" "Do We Survive After Death?" etc.

Useful to hand to a person who is asking what we Christians believe. Also very appropriate for group discussion. A list of questions will be found in the back of the book.

**Effective Public Relations for Community Groups** by HOWARD and CAROL LEVINE. Association Press. 1969. 192 pp. $5.95.

In public relations the group says: "This is who we are, what we think about ourselves, what we want to do, and why we deserve your support." PR is important today as it has never been before. This is a good book on the subject. "Its purpose is to put public relations in perspective, to explain various public relations techniques, and to show how they can be used in solving problems faced by community groups. It is not intended to give the right answers, but to guide groups toward asking themselves the right questions."

**In Crossfire of Hate** by MARTHA WALL. Moody Press. 1970. 288 pp. $4.95.

From the political upheaval and explosive violence of Colombia comes this true story of Marco Franco and his dynamic stand for Christ in the face of immense cost. Franco's wife tells the story. She puts God to the test. But Marco rejects her decision until he, too, realizes his need. There follow the transformation and trials of Marco and his family.

**The Emerging Church** by BRUCE LARSON and RALPH OSBORNE. Word Books. 1970. 160 pp. $3.95.

This is not a book about the *renewal* of the church. Renewal implies that the church was once what God intended it to be. This is not true. Always the church has been in the process of *becoming*. So here in the '70s Christians hear a sound of hope, a calling forth of a newly emerging church, a demand for priority and commitment. They say little about structure, institutional form, and traditional matters. They speak rather about new goals, considerable resources, and fresh strategies for the decade ahead.

**Voices from the Back Pew** by BERNARD LYONS. Bruce Publishing Co. 1970. 174 pp. $5.95.

Out of a larger mass of available samplings the author selected fifteen condensations of interviews with both practicing and former Roman Catholics. The result is a wide range of reactions to the struggles of both the church and the individual Catholic in recent years. A largely sober, problem-oriented series of vignettes, very readable and thought-provoking.

**Pentagon Capitalism** by SEYMOUR MELMAN. McGraw-Hill. 1970. 290 pp. $8.50.

The author lays many if not most of the major ills of America in the large lap of the Pentagon and its management of the "military-industrial complex." It is a grim indictment erected on a mountain of selected data. The author piles up such an overwhelming and unrelieved argument against the military that readers might be inclined to shrink from the verbal overkill.

**Christian Manifesto** by ERNEST T. CAMPBELL. Harper & Row. 1970. 114 pp. $3.95.

The successor to Fosdick and McCracken at Riverside Church shares his stimulating thoughts on individual and corporate Christian responsibility in today's complicated world full of pressing problems.

**Your Pastor's Problems** by WILLIAM E. HULME. Augsburg Publishing House. 1966. 165 pp. $1.95.

In this book Hulme pinpoints and discusses in frank detail the personal and professional problems of the modern parish pastor. The problems are discussed both from the viewpoint of the clergyman himself and from the lay members of the congregation. The author explains why many clergymen become disillusioned with their calling and resign from the ministry.

**Right On** by MARYL LEVINE and JOHN NAISBITT. Bantam Books. 1970. 257 pp. $1.65.

Not a very happy book. A documentary of student protests. The opening quote is from S. I. Hayakawa, president of San Francisco State College: "Actually, I don't see the worst disrupters as being

either Communists or . . . anarchists. They are just plain nasty." That's what you could say about this book.

**Sainte Chapelle and Other Poems** by JOSEPH FORSTER HOGBEN. Exposition Press. 1970. 64 pp. $3.00.

The author of this volume of poetry is an Episcopal priest, Paiute Indian (by adoption), chess player, athlete, cowboy and reporter. Father Hogben's poems range in subject from ghettos to Gethsemane, from Frug to Freud, hope chests to holiness. Here are poems for children, for young people and for adults. Throughout the collection shines an unshakable, realistic optimism, faith in God and the goodness of his world.

**Faith in Families** by EVELYN MILLIS DUVALL. Rand McNally & Co. 1970. 206 pp. $4.95.

From a noted author, an authority in family living, comes a helpful book on family living. Today's families are going through a wilderness; one that is emotional, psychological, ethical, moral, social, and philosophic rather than physical and material. Much criticism is heaped upon the family; the ills of society are blamed on the faults of the family.

But Mrs. Duvall has faith in the family, pointing out that the family has survived longer than any other institution. She gives guidelines to show how the family can live more effectively.

**The Puritan Family** by LEVIN L. SCHÜCKING. Schocken Books, Inc. 1970. 196 pp. $6.00.

A study of the effects of Puritanism, and particularly the Puritan family, upon the development of literary tastes during the seventeenth and eighteenth centuries.

**White Protestant Americans** by CHARLES H. ANDERSON. Prentice-Hall, Inc. 1970. 188 pp. Cloth, $6.95; paperback, $2.95.

The first inclusive sociological discussion of the assimilation of the several white Protestant national origin groups into the core culture and society. Part One traces the assimilation process of British, Scandinavian, and German national origin groups into the Anglo-Saxon core society. Part II is concerned with the product of this assimilation process—the white Protestant socioreligious community.

**Creative Bible Teaching** by LAWRENCE O. RICHARDS. Moody Press. 1970. 288 pp. $4.95.

Professor Richards believes, rightly, that God's life-changing truth should be taught in a life-changing way. Here are insights into the theory and practice of Bible teaching. The all-important "how" of creative Bible teaching unfolds in the latter part of the book; approaches are suggested for teachers of various age groups on how to communicate God's Word in a contemporary, relevant manner.

**Encounter with World Religions** by ROBERT D. YOUNG. Westminster Press. 1970. 223 pp. $7.50.

How are other world religions related to Christianity? Can Christianity any longer claim to be unique? What is the theological basis for modern Christianity's rapport with the other great religions? These are some of the questions dealt with in this book.

Dr. Young insists that to have a dialogue a logos Christology is needed in which the historical Jesus can be seen against the background of the eternal Christ.

**Nader's Raiders** by EDWARD F. COX, ROBERT C. FELLMETH, JOHN E. SCHULZ. Grove Press. 1970. 241 pp. $1.25.

The Federal Trade Commission exists to protect American consumers from dangerous products and false advertising. It does no such thing, charge Ralph Nader and his group of angry young investigators, and it doesn't even try.

"Nader's Raiders" in this book detail their charges of collusion, corruption,

incompetence, and sloth in the FTC.

**The Divine Comforter** by J. DWIGHT PENTECOST. Moody Press. 1970. 256 pp. $2.25.

The twentieth century has experienced a revival of interest in the Holy Spirit. Religious thinkers will therefore welcome *The Divine Comforter.* Behind the simple presentation of the person and work of the Holy Spirit is a profound grasp of the theological meaning of the Third Person of the Trinity.

**Do Religious Claims Make Sense?** by STUART C. BROWN. MacMillan. 1970. 188 pp. $5.95.

In this original and highly important study, Dr. Brown asks and answers such questions as: Are religious claims simply unintelligible? Could they be made intelligible by reinterpretation in other terms? Were they intelligible once, but have now become unintelligible because of a change in the concepts we use? Are they a non-factual perspective on life? Are they superstitious? Can they be understood only on the basis of faith?

**For God's Sake, Be Human** by JOHN KILLINGER. Word Books. 1970. 153 pp. $3.95.

The author states there are three assumptions which underlie the writing of this book: 1. That it is imperative for us to recover a religious stance for existence. 2. There is a God and his existence matters. 3. While the first assumption may not be too great for many people, the second doubtless is. Killinger teaches preaching and literature at the Divinity School of Vanderbilt University in Nashville, Tennessee.

**Helping Each Other Be Human** by R. LOFTON HUDSON. Word Books. 1970. 189 pp. $4.95.

To meet the crises today, what can we do? Dr. Hudson suggests that we start where we are. Let's help each other be human. Every effort to deal with the problems we face today, from the very smallest on up, depends for its success or failure on human relationships.

Some of the chapter titles are intriguing: "Tell It Like You See It"; "Is It Wrong to Love Yourself"; "The Courage of Imperfection"; "The Man in the Basement." Etc.

**Love—Justice** by HUGO W. THOMPSON. Christopher Publishing House. 1970. 256 pp. $6.95.

This book tackles a central problem of modern ethics—a problem rooted in the very foundation of our civilization. It deals with the meanings and implications of love as a base for ethics, discussing the views of Niebuhr, Tillich, and Fletcher, among others, although not adhering to any of these positions fully. Love and justice are presented as having a common base in the concept of interdependence.

**Aqueduct Papers** by BRIAN KINGSLAKE. Christopher Publishing House. 1970. 197 pp. $4.95.

A remarkable book on the nature and operation of what is commonly called the "spiritual world." The general conception of life after death here presented has been drawn from the writings of Emanuel Swedenborg. The author states: "This book contains a real and true account of the kind of thing everyone will experience sooner or later when he passes through the gateway of death. I hope these disclosures will be reassuring and that the contemplation of them will prove spiritually invigorating to the reader—as they have been to me in writing them."

**The Alphabet of Grace** by FREDERICK BUECHNER. The Seabury Press, 1970. 114 pp. $3.95.

A book of personal and intimate impressions, confessions, and speculations which the author likens to graffiti. As in his other books he shows the same sensitive, vivid, searching vocabulary, painting his thoughts in verbal color.

**Living in Mexico** by NORVELLE SANNEBECK. Droke House. 1970. 250 pp. $4.95.

A fascinating, meaty, readable book that goes into the right kind of carefully selected, practical and specific detail for Americans who consider living in Mexico, whether before or after retirement. The author, formerly with the U. S. State Department, and his wife chose Mexico after living and traveling in many other parts of the world. The book tells why.

**A Choice of Dreams** by RALPH W. SEAGER. Keuka Books. 1970. $4.00.

Fifty-six new poems by English teacher Ralph Seager, author, lecturer, and poetry workshop director at Keuka College. Typical poem titles: "Not Twice into the Same Dawn"; "Love is the Missing Rib"; "An Apple for Eve"; "Tears of Stars"; "My House Knows Me"; and "Love Becomes the Graceful Touch."

**Military Travel Guide** by Y. RAISOR. Military Travel Guide. 1970. 135 pp. $1.25.

A guide to military facilities coast-to-coast. Contains a comprehensive and up-to-date listing of building and telephone extension numbers; operating schedules; maps; trailer camp information; and key commercial establishments; nearby motels which offer military rates; etc.

**Serviceman's Prayer Book** by EDWARD I. SWANSON. World Publishing Co. 1970 256 pp. $2.95.

A new prayer book by Ed Swanson, author of the highly successful *Ministry to the Armed Forces.* Convenient, pocket-sized. Suggestions for morning and evening services are given together with suitable brief prayers. Traditional and contemporary concerns are kept in balance. This book is truly a spiritual survival kit for those in the armed forces.

## ADDRESSES OF PUBLISHERS

ABINGDON PRESS, 201 8th Ave., S., Nashville, Tenn. 37202
ASSOCIATION PRESS, 291 Broadway, New York, N. Y. 10007
AUGSBURG PUBLISHING HOUSE, 426 S. 5th St., Minn., Minn. 55415
BAKER BOOK HOUSE, 1019 Wealthy St., S. E. Grand Rapids, Mich. 49506
BANTAM BOOKS, INC., 271 Madison Ave., New York, N. Y. 10016
BRUCE PUBLISHING CO. 850 3rd Ave., New York, N. Y. 10022
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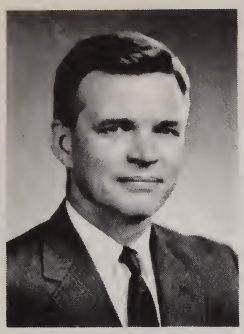

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*Season's Greetings*

**from the**
**Commission Staff**
**to all**
**Chaplains**
**Everywhere**

**In Some Places There Is Always a White Christmas!**